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The Missionary survey

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THE MISSIONARY SURVEY

SARAH LEE VINSON, Managing Editor.

Puhlished monthly by the Presbyterian Committee of Publication, 6-8 North Sixth Street, Richmond, Virginia. Single subscriptions, $1.00 a year; in clubs of five or more, 75 cents. Entered as second-class matter at Richmond, Virginia, under the Act of March 3, 1877.
Acceptance of mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on July 5, 1918.

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Report from Survey Week

A Smile for Those Who Helped and the Same for Those Who Will—in the Future

We want to take this opportunity to thank the many Secretaries of Literature who worked so faithfully during SURVEY WEEK. Practically all those who conducted a SURVEY Canvass showed splendid results in the way of renewals and new subscriptions.

We are especially pleased with the large number of new subscriptions received. It seems that a great many SURVEYS have gone into new homes. In many instances only a few had been going into the Church in the past, but this year a large list of new friends subscribed.

But then there is a sad story to tell also. We just hate to continually look sad, but we must say that we are not wearing "a smile that won't come off," as a result of SURVEY Week. And here's the reason: While we received a larger number of new subscriptions than usual, our renewals fell far short. During the months of March, April, and May, 9,100 subscriptions expired which have not been renewed at the time of this writing. We are sure that something is wrong, but we do not know what.

It may be that the Secretary of Literature failed to call on these friends and ask for their renewal, and they in turn just failed to give it to her or to send it direct to us. Of course they intended to, but would always forget, or it was never convenient to stop by the post office and get a money order, or, etc., etc.

Well here is what we are offering to these old subscribers, for a limited time only. We are offering the club rate of 75 cents if subscriptions are renewed promptly. Just mail 75 cents carefully wrapped with name and address, marked, "old subscription.

We are hoping that every one of the 9,100 old subscribers who have not yet renewed will take advantage of this opportunity and let us have the subscriptions AT ONCE, while this offer is still good.

We are countng on our Secretaries of Literature to look after our subscriptions for us, but when you fail us as so many have this time, we are compelled to go after these renewals direct, which of course means an added expense. We are doing our very best to publish the SURVEY with as little cost as possible, but as stated to you before we lose money on it every year, and when we are forced to go after subscriptions direct, it means a still greater expense.

Read the SURVEY—that is our slogan.

Make your Auxiliary meetings more interesting by keeping yourself informed as to what your Church as a whole, is doing.

HONOR ROLL FOR AUGUST

Jonesboro, Ark. First Presbyterian
Clearwater, Fla. Peace Memorial
St. Petersburg, Fla. Mulberry
Berryton, Ga. Milner Memorial
Carrollton, Ga.
Greensboro, Ga.
Newell, N. C. Mallard Creek
Davidson, N. C. Gilwood
Whiteville, N. C.
Oakland, Tenn.
Mount Pleasant, Tex.
Sabinal, Tex.
Van Horn, Tex.
Belle Haven, Va.
White Gate, Va. Walker's Creek
Richwood, W. Va.

PRAYER

A Prayer for the Morning

Bernice W. Lubke

Help me this day, O Lord!
The path ahead
Looms dark and threatening that
My feet must tread.

Stay very close beside
Me all the way—
I do not know the path
And I may stray.

My Father, hold my hand
Or I may fall,
Give me the needed strength
Lest sin enthrall.

When toil is over at
The day's decline,
Lord, make me grateful for
They help divine.

—Congregationalist

WE THANK THEE

For the help the American Bible Society is giving the blind. (Page 565.)

For the results of the evangelistic meetings at Ottowa, W. Va. (Page 572.)

For the helpful work now being done among the State prisoners in Virginia. (Page 579.)

For the Women's Organization in our Foreign Fields. (Page 629.)

For the successful rural Study Class. (Page 636.)

For "Aunt Lottie" Kemper and her life of usefulness in Brazil. (Page 605.)

WE PRAY THEE

That our country may speedily remedy the distressing conditions occasioned by Child Labor. (Page 575.)

That the workers in the Jewish Mission may ever have Thy strength and Thy wisdom in dealing with their difficult problems. Page 576.)

That we may have, not "Fewer," but "More" Christian colleges. (Page 624.)

That the cry of distress coming from the nations in the throes of cruel medical practices may be a challenge to many Christian physicians of this country. (Pages 595-600.)

That the Chinese Christians may "agree to differ" but "resolve to love." (Page 611.)

WORLD NOTES

IN BULGARIA

SIXTY years of Christian mission work in Bulgaria has developed in that country a fine educational system, resulting in but a small percentage of illiteracy among the people. Bulgarian parents are said to send their children to the mission schools gladly, realizing that something more than book knowledge is gained in the American schools. Only five per cent of the men drafted into the army in Bulgaria during the War were illiterate.—*Forward.*

OUR INDIAN CITIZENS

SOME interesting statistics about the educational needs of American Indians have been compiled by President Weeks, of Bacone College, a Baptist school for Indians in Oklahoma. The present Indian population of the United States, according to the last official report of the Commissioner of Indian Affairs, is 336,337. Of this number 119,255 live in Oklahoma, which has the largest Indian population of any state in the Union. Arizona has 42,400 Indians, New Mexico 21,530, Kansas 1,466, and Arkansas 460. Bacone Colege is within access of 185,111 Indians of the southwest. Pubic attention must turn to the need of better school facilities for the *original Americans.* Both national and state officials are realizing what a tremendous burden the State must carry if the Indian youths grow up in illiteracy. According to the recent census there are among the Indians 47,318 Protestants and 58,858 Roman Catholics. English is spoken by 133,193 Indians, 91,331 read and write the English language, and 83,452 are citizens of the United States. It is estimated that one-fourth of the Indian children of school age do not attend school.—*Missionary Review.*

RESUMING WORK IN AINTAB

CENTRAL Turkey College, which began its devoted service at Aintab, in the interior of Turkey forty-five years ago, is resuming its educational and medical work, long interrupted by the war. It greatly needs financial assistance in meeting the difficult problems which confront it.

The hospital, dispensary, preparatory department and two aided schools outside Aintab are now in operation. The opening of the Freshman class, industries for self-help, and the college press in 1922-23 is greatly desired, but the buildings damaged during the siege must be repaired before they can be occupied, and it is estimated that these repairs will cost $10,000. In 1914-15 the college staff numbered 23, five outside schools were aided, and over 20,000 prescriptions were filled annually at the dispensary. The hospital has 80 beds.

Letters from Aleppo state that conditions in Aintab are "very uncomfortable" and report nobody "returning at present or likely to go, as things are," while they think that more will emigrate when warm weather comes! Meantime, the workers in Aintab are "carrying on" in faith and right loyally.—*Ex.*

A PRISON CONVERT

IN Chefoo, a company of business men have formed a local Chinese independent church. Due to the efforts of these men there has been a most unique conversion in the new model prison. The convert was at one time chief of police, a highly educated gentleman, but for conniving at an attempt to smuggle contraband opium, he was sentenced to six years' imprisonment. He became interested in the Gospel and signified his desire to be baptized. Two elders of the independent

church went to the prisoner and in the presence of the keeper and 400 fellow-prisoners he was baptized. Since then, like Joseph, he has found great favor with the keeper of the prison, and wears an armlet bearing the characters "a good man." He is sent from cell to cell to settle all troubles and is regarded as a kind and just mediator by all. —*Ex.*

PERSIAN PROHIBITION

A MISSION worker of Teheran, Persia, reports that prohibition is fast becoming a permanent institution there. Laws are being rigidly enforced and those caught selling wine are flogged in the public square, for the Persian authorities believe public punishment to be more effective than imprisonment.—*Forward.*

POCKET BIBLE FOR THE BLIND

THE American Bible Society is producing a small handy volume of Scripture selections for the blind. The purpose is to have a light book for easy handling by the aged and invalids, and for easy carrying by those who travel. The cost of the book will be very moderate so that it can be widely circulated. The passages of Scripture will be among those universally cherished by Christians for instruction, comfort and inspiration. The blind are not only handicapped seriously by blindness, but by the necessary bulk and cost of books in embossed systems. While an ink print Bible can be supplied for 50 cents, an average embossed Bible costs over $50. The 50-cent ink print Bible weighs about a pound, while an average Bible for the blind weighs over 150 pounds. Of course such a Bible is not in one volume. It takes from eleven to fifty-eight volumes, according to the embossed system used, to make a Bible, the pages of which are 13x14 inches, on an average. The small volume will consist of approximately 40 sheets 7x14 inches and will weigh about one pound. It will be the nearest approximation of a vest pocket edition ever issued for the blind. Inquiries in regard to this volume and gifts to promote its circulation should be addressed to Mr. L. B. Chamberlain, Bible House, Astor Place, New York City.—*The Presbyterian Magazine.*

GREAT INCREASE IN COLLEGE STUDENTS FORECASTED

ON the basis of the increase of college attendance during the past six years, it has been figured that, if the rate of increase continues, as it is likely to do, by 1950 there will be from 1,000,000 to 1,200,000 students taking college courses, as compared with about 300,000 now. Will the State or the Church or both—or neither—make adequate provision for this expected demand? Presbyterian colleges now supply the needs of only about eight per cent of the total number of college students in the United States. Yet, if the increase in attendance keeps up at the present rate and Presbyterians are still to supply the needs of eight per cent of college students in 1950, the Church must provide new buildings, equipment and endowment twice as great as it now provides, which means, in dollars, not less than $100,000,000.—*The Presbyterian Magazine.*

THE JAPANESE GOVERNMENT FINANCES CHRISTIAN MISSIONS

IT is reported that when, as a result of the war, 35 churches in the Caroline Islands were left without religious teachers, the Japanese Government requested the Kumiai churches to provide the necessary leaders. But they had their hands full with extra work in Formosa, Korea and Manchuria. Then Dr. Kozaki, of Tokio, took the matter in hand, and formed a committee to look after the work in the Carolines. They have sent out three pastors with their families to carry on Protestant mission work, and the Japanese Government provides the financial support for the work.—*The Congregationalist.*

EDITORIAL

IMPROVEMENTS IN OUR SUNDAY SCHOOL PERIODICALS

R. E. MAGILL, *Executive Secretary.*

READERS of our Sunday School Lesson helps have doubtless noticed the marked improvement in our series of lesson helps during recent months due to a better grade paper than we were able to use during the war period and to better mechanical work on the part of our printers. This is but a forerunner of greater improvements we are planning for the whole series of helps not only in paper and mechanical make up but in editorial treatment. It is now proper to announce to the church the plans for the betterment of our periodicals, which we submitted to the General Assembly at its meeting in May last.

The plans are outlined in the following resolutions which were unanimously adopted by the Publication Committee at its meeting in May.

1. Resolved that it shall continue to be the policy of the Publication Committee to publish both the Uniform and Departmental (or Group) lessons and lesson helps.

2. Resolved that it is the sense of the Publication Committee that our editors and field workers in speaking of the work of the Publication Committee should present both our Uniform and Departmental lessons and lesson helps without prejudice. Where the editor or field worker feels in conscience bound to favor either our Uniform or Departmental lessons it should be done without discounting the other.

3. Resolved that, in the light of modern educational methods, it is the sense of the Publication Committee that the ideal system of lessons for our Sunday Schools is some form of graded lessons, preferably the Departmental or Group).

4. Resolved that it shall be the policy of the Publication Committee to develop as rapidly as present contracts and finances will permit, a series of Departmental (or Group) lesson helps with the treatment by our own editors.

5. Resolved that it is the sense of the Committee of Publication that further improvements should be made in our Uniform Lesson helps. We believe that every editor should strive to bring his or her work as near to perfection as possible. We believe that there is room for a real Senior Quarterly, adaptd to the needs of the senior group (15, 16, 17 years). We also believe that there is a large need for an Adult Quarterly or Monthly.

6. Resolved that we request the Editor-in-Chief and the Executive Secretary to immediately take up the question of providing a suitable quarterly or monthly for adult classes, with treatments of the lesson that are adapted to the use of these adult classes. We do not believe that the treatment of the lessons as now given in the Advanced Quarterly comes anywhere near meeting the needs of the adult classes.

7. Resolved that the Editorial department of the Earnest Worker and other Quarterlies which have Editorial departments should be filled with helpful articles that bear on modern Sunday School methods and the work of the modern Sunday School.

It will be noted that we propose to improve in a material way both the Uniform and Departmental Graded Series of helps. To this end a number of changes will be made in our editorial arrangements and additions will be made to our staff as our plans develop.

The Assembly approved our plan for bringing the Departmental Graded Series to Richmond for direct editorial supervision and printing and this will be done as rapidly as financial conditions will permit.

A notable endorsement of the principle of our Departmental Graded Lessons was recently given by the International Lesson Committee when they released for use a series of lessons called The Group Graded Lessons which follow the method we adopted *eight years ago* when we issued our *Departmental Graded Lessons.* As in the past we shall count upon the loyal support of all our schools as we endeavor to give them the best series of lesson helps it is possible to produce.

SABBATH OBSERVANCE

The last General Assembly gave special attention to the report of its Standing Committee on this subject and directed the committee to keep the matter before our churches through the coming year in every way possible.

The Publication Committee has cooperated in promoting this important piece of educational work, and has a number of pamphlets on Sabbath Observance for free distribution.

We have just issued for use in the Sunday Schools and Young People's Societies a pageant entitled "The Message," a pageant of Sabbath Observance. It presents in a striking way the common excuses for Sabbath neglect or desecration and the basic reason for keeping the day holy as commanded in the Bible. The parts are taken largely by boys and young men so it appeals to the masculine element of a Church. It is easily presented and need not occupy more than fifteen minutes time. Our schools and young peoples societies will find it will give them an impressive and interesting program on Sabbath Observance.

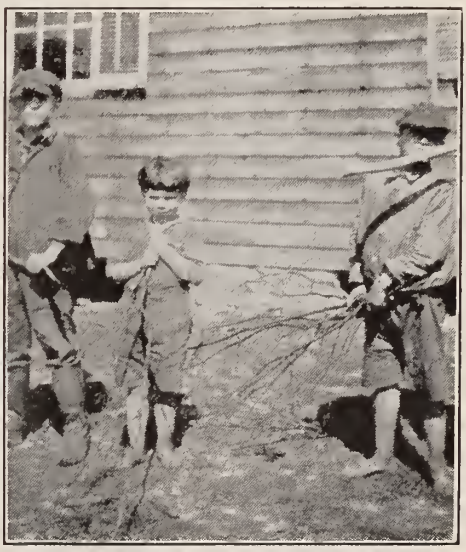
Leaflets containing the pageant with full instructions will be sent free on request. Write the Educational Department of the Publication Committee, Box 1176, Richmond, Va.

A CLEAN UP DAY FOR THE SUNDAY SCHOOL

MRS. P. J. FLIPPEN.

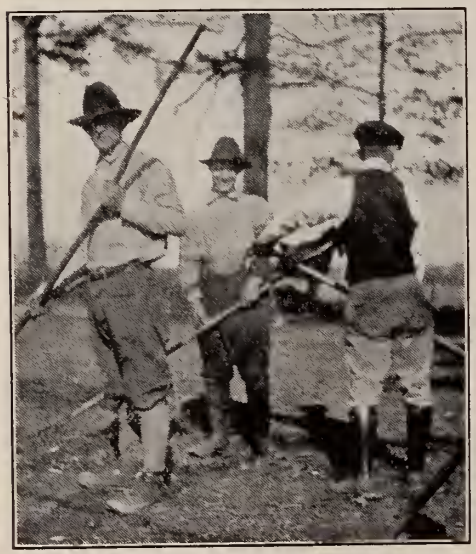
DID you ever hear of a party where all the guests were given hard work? Well, such was the April Fool Party of the Clinton Sunday School, in Powhatan county, Va. In other words, that was the way we celebrated Clean Up Day, and the result was a nice clean building and attractive-looking grounds.

Realizing the need of a general spring cleaning for our Sunday School property, after a long winter of rain and mud, we decided to have a Clean Up Day, and ask officers, teachers and pupils to come prepared to work. Accordingly we decided upon Saturday, April 1st, when all the school children would be free. We invited all members of the school to come to an April Fool Party at a certain hour. The April Fool consisted in the fact that



Cleaning up the brush

it was called a party, but everybody was asked to wear working clothes. The "Party" consisted in the fact that there was to be a group of boys and



Hoes and rakes doing good work

girls together and good things to eat, than which there is no better party.

Well, at the time appointed, a splendid representation showed up armed with brooms, dust rags, scrubbing buckets, hoes, axes, rakes, etc. The boys were put to work outside and the girls indoors, each group with a chairman. Such a busy picture you never did see! In the yard, bushes were chopped down, brush burnt, leaves raked up and the ground swept. While the boys were busy at this, the girls were making Old Dutch Cleanser ashamed as a "dirt chaser." Walls were brushed, windows washed, floors swept and scrubbed and furniture wiped off. The scene was soon one of transformation.

The work being done, along came the "eats" of which all were able to partake in large doses, and then they were ready to go home. The next day one of the party remarked to a girl who had not been able to come, "Why, Marie, you just don't know what a good time you missed yesterday."

One of the greatest pleasures has come since in the pride and satisfaction of a nice clean building and grounds for our Sunday School. If yours needs cleaning, just try this plan. It works all right.

PALESTINE TODAY

SHOULD you encounter a Bible wherein the dove returned to Noah's Ark with a leaf of an orange tree you could be little more surprised than if you visted Palestine today and found that the olive, which provided one of the world's oldest metaphors, is being supplanted by citrus fruit.

"One most unexpected post-war development in Palestine," says a bulletin from the Washington, D. C., headquarters of the National Geographic Society, "has been a constructive economic situation flowing from a feature of Turkish taxation instituted just before the end of Ottoman rule. Palestine was ground badly during the World War. Enemies were pushing in on all sides and contact with much of the outside world was cut off. The necessity for revenue became greater and greater. Much of Palestine's wealth is in its producing trees—olives, nuts, oranges and other fruits. Every growing 'economic' tree, whether it actually produced or not, was taxed heavily. At the same time the government created a demand for wood for use on the narrow gauge railroad used in military operations. The result was that all non-bearing and poorly-bearing fruit and nut trees were cut down, increasing incidentally, the average quality of those that remained.

TAXED ORANGE GROVES INTO EXISTENCE

"But the demand for wood made marked inroads on the orange trees, to avoid which the last of the Turkish governors remitted the tax on such

trees. The orange became suddenly the one tree that the people could afford to own extensively, and the result was that they were planted in great numbers. As a result of this somewhat unusual bit of economic experimentation, numerous groves of orange trees now flourish in Palestine, oranges are most abundant and fine luscious ones can be bought for less than a cent apiece.

"With all its bickerings and bitterness among Jews and Arabs and Christians, Palestine has been the scene of much constructive work since the end of the World War and there are phases of its economic life which are promising. The city of Jerusalem, in effect blockaded, was in a condition of the utmost squalor when in 1917 the Turkish soldiers evacuated it and were replaced by victorious British forces. One of the first steps then taken, it will be remembered, was to pipe into the city a supply of fresh running water, a boon which it had not possessed since the days of the Roman Empire. Since the provision of a priceless water supply, work of sanitation has been taken up and pushed steadily forward, until today the city is clean.

Irrigation Works Next

"The third step was the undertaking of a definite project for the restoration of historic places and features about the city. Much of this work has been done through an organization of Christians, Jews and Moslems, since Jerusalem is holy to all three groups. City walls have been rebuilt, walks relaid, and old gardens replanted.

"One of the principal projects ahead in the development of Palestine is the construction of irrigation works. Because of centuries of neglect and the denudation of its forests, much of the country has become dry, desert-like waste. But the soil of many such areas is rich, and if an adequate supply of water could be turned upon them, the country might once more deserve the description 'flowing with milk and honey.' The land within the great rift of the Jordan valley can be most easily supplied with water, and it is there no doubt, that the first extensive irrigation projects will be carried out.

"The water of the Jordan, on its way to the Dead Sea has a descent of more than 600 feet in the seventy-five miles separating the Sea of Galilee and the Dead Sea. It is believed to be practicable to develop a considerable amount of power by harnessing the Jordan at several points. Some of the more ambitious proposals even look to the creation of an industrial Palestine with the Jordan power, while others would make use of it for municipal purposes and irrigation work.

Flying Below Sea-Level

"Nowhere else in the world is there such an extensive region so far below sea-level, and in which numerous people live, as in the Jordan—Dead Sea rift. The surface of the Dead Sea is about a quarter of a mile below the surface of the Mediterranean, and the Sea of Galilee is roughly half that distance below sea-level. The valley, ranging in width from five to fifteen miles, and its lower slopes, therefore form an area of between 500 and 1,000 square miles lying more than 600 feet below the sea. Here military airplanes have been flying recently, creating unique world's records—flying far above the earth, yet still below sea-level.

"The Jordan river is the eastern boundary of Palestine as marked out under the mandate given to Great Britain. Nearly half the fertile valley, therefore, which it is proposed to irrigate, will not belong to the mandate, but to the Emirate of Kerak—'Transjordania'—one of the Arabian countries about which very little is heard. Kerak, like Irak, is closely allied to the Kingdom of Hejaz which adjoins it to the south. The three states are ruled by a father and two sons. Hussein Ibn Ali is King of Hejaz, his son Abdullah is Emir of Kerak, and Feisal, a second son, and perhaps best known of the three, is King of Irak or Mesopotamia.

HOME MISSIONS

REV. S. L. MORRIS, D. D.
EDITOR.

MISS ELEANORA A. BERRY,
LITERARY EDITOR.

HURT BUILDING, ATLANTA, GA.

Our August Topic---Problems: Industrial, Social, Religious

THE SOLUTION OF ONE PROBLEM—AND ALL

A Lithuanian newspaper in Chicago just recently said, in its editorial on the crime wave, "The remedy is apparent. The United States should turn down the road of real Christian life. The children should be instructed in Christian truths; evil and immoral movies should be eliminated from the theaters. Pornographic literature should be banned from circulation; divorces should be stopped and respect for Motherhood increased. Otherwise we can expect anarchy!"

That, coming from an American newspaper in a foreign tongue and representing the sentiments of a recently alien constituency, is very significant. And not more significant than solemnly true.—SAM SMALL in *The Christian Statesman.*

"To be alive in such an age
When every year's a lightning page
Turned in the world's great wonder book;
When every breath of common air
Breathes a tremendous prophecy
Of things that are to be.
When rock and steel and rail and road
Become the avenue of God—
A trump to sound his message through
And show the work that man may do.

"To be alive in such an age
To live in it! To give to it!
Rise soul from thy despairing knees,
Give thanks with all thy trembling heart,
Pray but to have in it a part,
Give thanks and claim thy heritage
To be alive in such an age."

—Anonymous.

HOME MISSION WORK IN THE MINING CAMPS OF WEST VIRGINIA

Where Industrial and Religious Problems Converge.

OTTAWA, WEST VIRGINIA.

MISS ALICE LUDWIG.

(Those who attended the Summer School of Missions at Montreat in July, 1921, will remember Miss Ludwig, who spoke on Home Mission night.)

Work was organized here May 1, 1921. Three camps with a combined population of about 800 people when the mines are all running, ar reached. We found an illiterate, lawless, Sabbath desecrating people, for the most part. Very little religious work had ever been attempted.

A Sunday School of 26 pupils was organized, and averaged about 40 during the summer. Only one *Christian* teacher could be secured. A Teacher's Meeting was held each week to instruct and train the teachers. A Daily Vacation Bible School was held. Later two Bible classes for adults were organized.

Our only available "chapel" was an old three-room shack, with the partitions turned into rough board seats—see pictures—seating about 150 people. This building is situated in the most

A typical miner's wife—fifteen years old

out-of-the-way place in the Camp, the last shack of a row, up a steep hill, and had no lights for the pathway at night. It seemed almost impossible to get the people up there for Sunday-school, and quite impossible for night services.

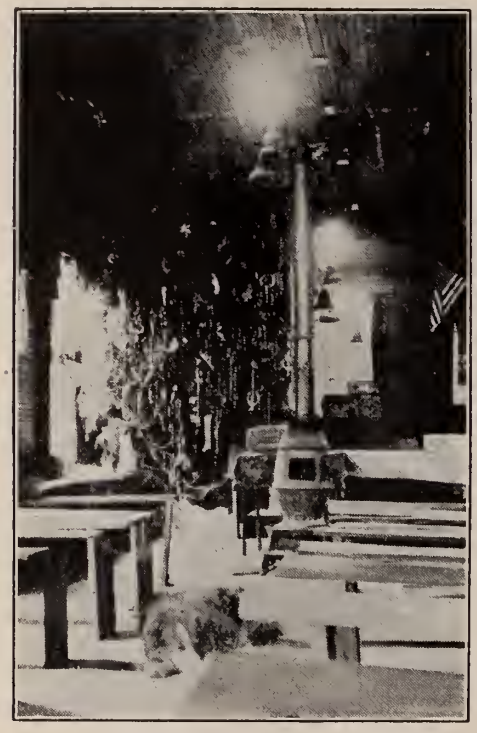
Then came the uprising and we were in the thick of the trouble. Crowds of miners, passing every day, heavily armed; airplanes passing over our heads, followed by much shooting; total darkness at night; men losing their heads and firing by mistake; guards on every hand to hold you up, inquire who you were, where going and for what purpose; people leaving their homes here and from the camps above us, by the hundreds.

Through all this excitement we managed to keep the Sunday-school going. I did not attempt anything else, except calling and holding cottage prayer meetings. The excitement was too tense and people who stayed were afraid to leave their homes. After the arrival of the government troops the trouble ceased, and the people returned to their homes.

The work then seemed to boom. October first our Sunday-school enrollment was 51. January first we had 238 enrolled. We had to ask for a room in the adjoining shack for the Beginners' Class, which numbered 50. Our Cradle Roll numbered 35. A Catechism class was organized which soon numbered 54, with an average attendance of 40 children. Eight have received their Testaments and are now working for a Bible. There was a great demand for reading matter, and over 100 New Testaments, 226 Scripture portions, 1500 books, magazines and tracts were distributed during the year. The Bible class work increased in interest and attendance, but all evening services were held in the different homes.

The increased spiritual life among the teachers and parents impressed me that we needed some evangelistic meetings, that these people might have an opportunity to publicly confess Christ as their Savior. An evangelist was secured who came to us March 4th. His coming was preceded by four weeks of prayer services and choir

A West Virginia scene



Interior of the "Chapel" at Ottawa

practice. Ten cottage prayer meetings were held each week, principally in the unsaved homes. We had very few praying people, but God honored our faith and the first night of the two weeks' revival services, we had our first convert.

During the meetings we had 58 converts. Twenty-eight of these were heads of families. Three mine bosses were saved. Some of the worst characters in the camp were converted. One old man 67 years of age, who had run a gambling den for many months, was soundly converted. All the Sunday-school teachers and officers were converted.

Now we have wonderful prayer meetings. The Bible class and Sunday-school work has increased in interest and attendance. All services are now held in the "chapel" on the hill. The Superintendent of the Coal Company has had electric lights strung all the way up.

Some clean social life has been established in camp. Poker games are not played openly, nor do I hear of any private games. Dancing accompanied with moonshine drinking seems to be a thing of the past. Steps are now being taken to organize a church. All this in one year.

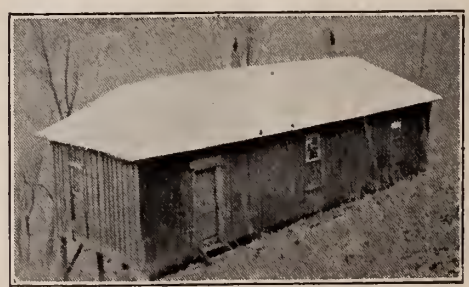
God has wonderfully blessed the work, and we give him all the glory. We praise His Name for calling us to serve Him in such a needy field. We ask the prayers of all Christian people that the work may continue to grow.

IN MALLORY NO. 2.

MISS CORNELIA SEDBERY.

Eighteen months ago I entered a small, inaccessible mining camp, hidden away among the picturesque mountains of West Virginia, to try, by the grace of God, to help lift its people from their low state of ignorance, superstition and godlessness to a higher conception of Life, of God and of Christianity. It was with a feeling of joy and anticipation that I went, mingled with varied emotions of hope and uncertainty, and a sense of opportunity and responsibility too great to be met single handed.

This task is not to be accomplished in a month's time, nor in a year, as we might hope, but there must rise a generation or more before the work can be undone which the Enemy has been doing in these mining sections while the church slept and let so many years of golden opportunity slip away. Their plaintive though perhaps unconscious cry, "Come over and help us," has been unheeded through these years. But



Exterior of the Chapel. (They are to have a Church)

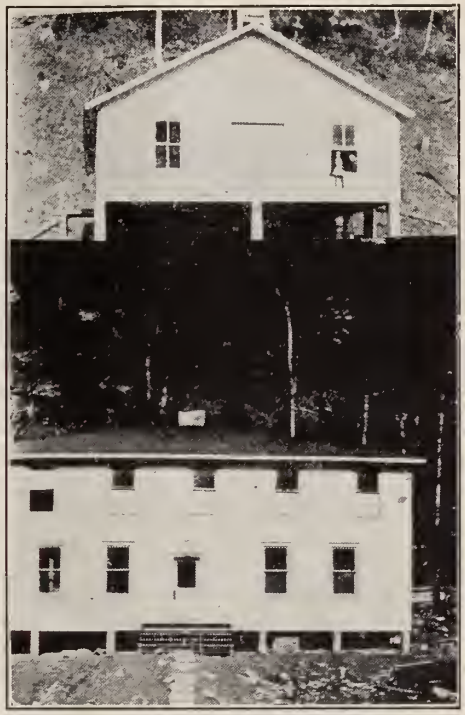
today our Church is awake to the opportunity, the fight is on, and the strongholds of Satan are being attacked in many sections of West Virginia.

My work is confined to a single camp, Mallory No. 2, at Landville, W. Va., in Logan County, on the beautiful Guyan River about fifteen miles from Logan, the county seat, and about ninety miles southeast of Huntington. Visible results of necessity come slowly, since the population is very transient. The miner moves on an everage of three times a year, and impressions must be made quickly or not at all. Oftener than not we do not know what impression has been made. However, God has privileged us to see within those past months many fruits, for which we are truly grateful.

Our chief hope centers in the children, and in them more than anywhere else are seen evdience of the transforming and uplifting power of the Gospel of the Lord Jesus Christ. Eighteen months ago few of them had ever seen a Bible, and many of the mothers did not know one when they saw it. Today it is a great joy to the boys and girls to be able to name the books of the Bible and to be the first to find a Bible reference when called upon. They knew practically no Gospel songs, now it thrills our hearts to hear our children's choir sing the songs they have learned to love so well. Most of the children love to come to the church whenever the doors are opened.

We have about thirty-six juniors and about twenty-five primaries and beginners enrolled in the Sunday-school, with a smaller percentage of the adults. The Sunday-school service is held in the morning, the junior Christian Endeavor on Sunday afternoon, and the Senior Endeavor in the evening. The juniors are doing splendid work in the Endeavor society, especially in memorizing Scripture passages. The Senior society also has very interesting and helpful programs.

During the week there is the midweek service on Wednesday evening at



Church and Y. M. C. A. at Landville

which time we have, for the past few weeks, been conducting an analytical study of the book of Hebrews. A few of our women are organized into an Auxiliary society, though it has been exceedingly difficult to interest them, to any great extent, in any kind of work outside of their regular routine work in the home. For this reason much of our time is given to home visitation, as we are in this way able to minister to the sick and to help them in their home work in various ways. They are usually glad to have you read the Bible and pray with them, and many times we find aching hearts needing just the word of comfort and encouragement we are able to bring them from God's Word.

Their home life is anything but ideal, so many unhappy marriages and divorces, due largely to the fact that girls marry at the early age of from fourteen to sixteen, men who are drunkards, bootleggers, perhaps, or gamblers. The houses are small and

Mallory Junior at an Easter Egg Hunt

the conditions congested, resulting in many instances in low standards of morality. And in the most of these homes and hearts, Christ has no place.

For the few young people of this age who are unmarried, we have a weekly domestic science class, with a social hour at the close, in which the young men are invited to participate and enjoy the dainties prepared. For such occasions as these we have an ideal club room in the Y. M. C. A. building, recently built by the company. This club room has been splendidly equipped with chairs, table, dishes and silverware, by the First Presbyterian Church of Huntington. The Woman's Auxiliary of this Church has rendered invaluable service to our work here. We have also installed in the club room an oil stove, through the generosity of Mr. Frances, the Vice-President of the company, who has also donated the needed equipment for the Sunday School, such as primary chairs and class room curtains in the splendid Church recently built by the compnay. One can hardly conceive of the joy that a Church of this kind affords, until they have tried to built up a work in one of the small, unequipped dwellings which we were compelled to use, prior to the erection of the Church.

It has meant everything to the success of the work to have the co-operation of all the officials from the mine Superintendent to the Vice-President of the company. Our Superintendent, Mr. H. B. Morgan, is also the Superintendent of the Sunday School and a leader in all of the activities of the Church, having united with our Church a few months ago. We now have a segular pastor, Rev. Fred W. Christie, who comes to us twice a month, our people contributing a monthly subscription toward his salary. This is worthy of note because there has been a strong prejudice to overcome against Presbyterianism; also because the mountain or local preachers have been in the habit of working in the mines six days in the week, and on Saturday night and Sunday enter the pulpit to preach "as the Spirit moves them," with practically no preparation; and they think and preach that a minister should not "preach for pay."

We are planning to conduct a Vacation Bible School during a part of the summer, having found this kind of work very profitable in the past. During the year special days, such as Christmas, Rally Day and Easter are observed with specially prepared programs; and during the summer picnics, nutting parties, bathing, and "flower pickings" are enjoyed. Certainly no place could afford greater incentive for such as these, so far as natural beauty is conducive to such sports, for just now the hills are aglow with gorgeous spring flowers, and all of nature seems to be united in one anthem of joy, singing of new life and victory. We can but unite in this song of hope for the ultimate victory of right over wrong, in this stronghold of sin and degradation.

Landville, W. Va.

THE PERIL

It's a hazardous undertaking,
This probing the depths for coal,
And the risks that lurk in the inky murk
Strike fear to the bravest soul;
For a miner may guide his actions,
By the strictest of safety's creeds,
Yet be stricken low by a luckless blow
Through another man's misdeeds.

When a danger leaps out upon him
As swift as a flash of light,
In half a wink he must plan and think
And he's got to do it right!
Then his muscles must do his bidding
And his mind must be clear to choose;
But he's sure to fail if they've both gone stale
In the deadening grip of booze.

It's a murderous combination,
Is the mixing of booze and brain,
Which, as sure as fate, either soon or late,
Brings calamities in its train;
For a miner who grows so groggy
That he doesn't know up from down
Can raise more hell than a lyddite shell
Dropped into a busy town.

In the running of railway systems
Old Alcohol stands accursed,
And he has no place in this year of grace
When the slogan is "Safety First."
So the chances are all for gaining,
And there's nothing at all to lose,
If the mining clan puts a stringent ban
On the fellow who clings to booze.

—*Coal Age.*

"SUFFER THE LITTLE CHILDREN—" TO WORK?

WOULD YOU STRING 56,448 BEADS FOR $2?

A child of nine years was crying when I made my entrance. I asked her what was wrong. Her mother said "Aw! she wants to go on the street and play." I asked her what she wanted her to do—finish the beads she had just come away from? She answered, "Sure, why not."

This child's work was to make chains of beads, 28 inches long. Working steadily seven days, eight hours each day, stringing 1,000 beads an hour, meant earning less than $2 a week. —*Report, Industrial Commission, N. Y. State Department of Labor*, 1920.

"Home work," commonly called "sweatshop work," is the No Man's Land of Industry, carried on in many cities and remote towns in the United States. The families take in every kind of factory work that can be sent into the home, from candies, nuts and foodstuffs (except in New York where work at these is illegal) to women's underwear and men's ties, bedroom slippers, etc. The burden always falls heaviest upon the children of the families. Nobody knows how many children are being used. They work before and after, sometimes during school hours, and generally late into the night.

The incident given above is quoted from the only recent official report made. It shows children from four years old up at work.

In 1921, in two sections of Colorado sugar-beet fields, the U. S. Children's Bureau found working 861 children under 14; 215 of these were under 10, *some not even eight years old.* The sugar-beet season usually lasts from March to the end of November. Nearly half the children were from one to seven years behind in school. Continual stooping and lifting heavy weights (sugar-beets weigh from 5 to 10 pounds each with soil attached) had caused postural deformities and malpositions in 70 per cent of these children; but the Bureau's examining physician considers that their work hours, *frequently eleven a day*, had been even more injurious.—*U. S. Children's Bureau report, November*, 1921.

From two to three times as many accidents occur to boys and girls under 16 working about dangerous machinery, as to adults.—*Government Report.*

Child labor brings even graver results than accidents. Pennsylvania, until recently one of the greatest exploiters of children, found 55 per cent of her men physically unfit in the first

Child workers

draft for the World War; one Southern mill town had 60 per cent physically unfit.

CAN AMERICA LEAD THE WORLD WITH 5,000,000 ILLITERATES?

"No" said the white American mother of two boys who can pick 150 pounds of cotton a day. "They ain't never been to school, nor me, nor their pappy, nor their grand dads and grand moms. We's always been pickers."—*Child Labor Survey, Imperial Valley*, 1920.

Of the 5,000,000 illiterates in the United States, 61 per cent are whites —25 per cent native whites.—*U. S. Census.*

17.8 per cent of children of school age in the United States are not enrolled in any school. —*Bulletin, U. S. Bureau Education.*

One out of every four men in the first draft could not read nor write.—*Bulletin, U. S. Bureau Education.*

The future of any nation depends upon the molding of the minds and bodies of the younger generation.

—THEODORE ROOSEVELT.

Would you string 56,448 beads for two dollars? Should any child of nine? Yet some have to. And, how—would you—like—to—be—s c a l p e d? Mary, age 15, several months ago, was scalped in industry, at her job.

Is it nothing to you that at least 2,000,000, some as young as 6 years, are engaged in farm labor to their injury? Do you realize the significance of the fact that every year 1,000,000 girls and boys, between 10 and 15, leave school to "go to' work?"

The startling draft relevations of the world war—that 24.9 per cent of the American men examined were illiterate, and that 29 per cent were physically defective, cry shame on a system of child labor that dwarfs young bodies and blunts young minds for life. From a booklet and letter of the National Child Labor Committee.

THE LITTLE OLD JEW

REV. PAUL L. BERMAN.

"If you ask me how many years I've spent,
I am old, very old.
If you ask me how many years I've lived,
That is not so easily told.
Past eighty, eighty years of age,
And only four years old."

The other day I received a letter signed "Der Alter Yiddle L—" part of which I give you above— and those well-known lines came into my mind

"Past eighty, eighty years of age,
And only four years old."

Our Jewish friend is not eighty yet, but all his years he had only "spent," not lived. The vision of life came to him when one day he heard the gospel proclaimed in the open air. It took him long to come to a decision. But by the grace of God he won through at last.

In his letter he asked me for a private interview. We met at the office of Phillips Brothers, old friends of our work and of the Jews, and there he told me how he found the Lord, and

how he wanted to confess him openly in baptism.

He was also anxious that I should visit his son and his daughter, both married, and speak to them about Jesus. Not only has he found the Light himself, but he is also desirous that others should share that same blessing, especially his own children.

We do not encourage people to hurry with baptism. Better not be baptized at all than confess the Lord publicly at first, and then when temptations come and persecution go back. There must be a time of preparation and testing. We warn our friends that only thus there will be no disappointment. At the very outset of the life of faith we must learn to look away from man and look upon Jesus only.

He joined our Bible Class. It is beautiful to see how this old Jewish friend, sitting among young people, some of whom might well be his grandchildren, is taking his turn in the reading of the scripture and listening attentively to the explanations of the teacher, and when there is a chance speaking a good word for Jesus.

During the Passover Season he came to our gospel service on Friday night. There were over 25 Jewish young fellows present, some of whom knew him. Before them all he gave a beautiful testimony for Christ. He keeps on coming to our Bible Class on Saturday afternoons, and is always grateful for anything new he has learned.

My dear Christian friends, I should like you to realize what it means for an old man like him to confess Christ before his own people, and realizing, to take this old man to your hearts and pray earnestly for him. It is a solemn thing, and the missionary or the church who receives such a brother undertakes a great responsibility. He is at an age when work for the most of us is done. He is wholly dependent upon the Jews for his living. Moreover he has a fanatical wife.

How shall he live when he has confessed Christ in Baptism? Is it right for us to baptize such a man? The Gospel says it is, and that it is wrong for man to withhold the sacrament from one who has confessed the faith in the Most Holy Name.

We may be waiting too long, we may be too exceedingly careful. True, some cases may be doubtful. But they are a challenge to our faith in the Power of God, and in that which is good in man. How are these weak brothers to be made strong? By shutting them out from the fellowship of the church, or rather by taking them in and giving them all the help they need? We may, by judging, eliminate such doubtful cases, but at the same time, also by judging, discourage a weak brother and put burdens upon his shoulders which the Lord has not meant him to bear.

What then shall we do with the Old Yiddle? To know what to do in such cases is the most difficult problem that confronts Jewish Missions today. We know that he will have to leave his home, and that the means of livelihood will be taken away from him. He writes Yiddish nicely and composes Yiddish verse—and good verse too—yet not good enough to make a living by. As far as we can see, nothing remains but want and loneliness at the close of his days. What is the answer of the church to such a challenge? Shall we open the doors and receive this brother and stand by him in his need, or close them tight, or just let him look in as through the grated window of a bank and tell him what we could do, we have done, we taught you, we have given you the best advice, but for the rest, let us see your bank-book. That may be very good business, but it certainly is very bad Christianity.

We write this, my dear Christian friends, not for the purpose of getting your money. In a work like ours money after all is of secondary importance. But we want your help, your wisdom, your prayers, in these difficult

matters. The burden is too great for the missionary alone to bear. He wants to feel that he does not stand alone in the battle and that you are loyally behind him.

Brethren pray for us.

Presbyterian Mission to the Jews, Baltimore, Md.

THE "NEGRO PROBLEM" IS BEING SOLVED

THE NEGROES ARE WORKING.

REV. J. C. STULL.

A few years ago I entered this field of labor, and found that there was much to be done.

I found that the people needed a day school, and after carefully considering the whole matter, I found that it would mean so much to our church work to have this school. So I outlined a plan to raise funds to erect a building. We all worked hard, and after several months of hard work, we had on hand enough money to purchase the lumber for the building, and in a short time (several months) we were able to use our new school building. This school has been one of the means of bettering our church and Sabbath-school work in this community, and from this school some of the pupils joined our church. I also organized a mission Sunday-school with a few earnest pupils, and older people, although we had no suitable place to worship in, only a little shanty we used. I felt that some day God would open the way for our work, and all I had to do was to trust in Him for the results, and today I am indeed glad to mention that from a mission school we have been able to organize a church (Huron) and have our own building to worship in. We are more than thankful to our colored and white friends for aiding us to carry out the above plan.

Our Sabbath School received the banner this year for the largest offering to Sabbath-school extension from the Central Louisana Presbytery.

We have also been able to organize a woman's society, known as the "Willing Workers." They have recently made the church a present of curtains for the pulpit, and a table cover.

By the help of the white churches of Shreveport, our church was able to send a delegate to the Colored Woman's Conference in Tuscaloosa, Alabama, last September, and since she returned to us she is doing what she can to better the work. The Society meets every Thursday.

The Stillman Institute, Tuscaloosa, Alabama, is the place where I received my training.

We are planning to paint our church and would be glad to receive donations from any friends that desire to help us. Send gifts to Mr. L. S. Frierson, Gayle, Louisana.

The Lord has blessed us, "Whereof we are glad."

Frierson, La.

The Primaries

COLLEGE STUDENTS AT WORK.

The picture is that of the primary class in a Negro Sunday School near Hampden-Sidney College. This Sunday School was started more than a year ago by some college students. At first there were about twenty pu-

pils but now there are eighty on the roll. On the occasion of the Rally Day services last October there were forty present and the offering amounted to fourteen dollars. About the last of October the school made a contribution of twenty dollars for the mission work in Africa. The teachers of the school offered a banner to that class which made the largest average attendance for one month. The class which is pictured above was the banner class for the first month. This class has on its roll the names of fifteen pupils and their ages run from three to eight years. Two of these are about ready to recite the Child's Catechism.

The school is working under several difficulties, the chief of which is the lack of a building. At present all of our exercises are held in one room of a Negro woman's house. Every time the weather permits the majority of the classes go out of doors. We are trying to raise money for a building. Our goal is $500.00, of that amount we have gotten $370.00. If you would like to share this work with us by making a contribution send to Mr. B. M. Peebles, Hampden-Sidney, Virginia.

A PSALM OF LIFE

WILLIAM H. VAN DERZEE.*

It matters not just how I die,
Nor when the sands of life are run,
But all important how I live,
And that the Master's will be done.

Each day I live some thread I weave,
Into the fabric of my life,
And each day, too, that fabric grows,
With thread of love or hateful strife.

What comfort then, here as we toil,
Each in his called or chosen field;
The things we do not understand,
When all is well, will be revealed.

Then let me toil and weave the while,
Until my hour shall come to rest;
Then the assurance shall be mine,
That in His name, I did my best.

*The writer of the above poem is a negro, an ordained minister in the Christian Church. He is totally blind.

—*The Christian Herald.*

PRISON WORK IN VIRGINIA

REV. R. V. LANCASTER, Director.

AN unbroken tradition since colonial days in Virginia, has held that no State money should be used for religious purposes. And up to two years ago there had never been a man regularly employed to give his whole time in looking after the religious needs of the prison population in this State. At that time, since State funds were not available, an Interdenominational Board was formed to supply this lack. The denominations uniting in the work are the Baptist, Christian, Disciples, Episcopal, Friends, Lutheran, Methodist and Presbyterian. This Board formed a Budget and selected Rev. R. V. Lancaster, D. D., of the Presbyterian church as the first Director of the enterprise.

This paper is a brief survey of the needs and the character of the work.

In Virginia the prison population is now increasing. In 1912 the number of State prisoners was 2,200; in 1916 we ran up to 2,600; in 1920 there was a drop to 1,500; the lowest figure in a number of years. In the past two years there has been a marked increase which runs the figure up to more than 1,900 today. In the month of March of this year we received 138 men. Of the entire number only 66 are women. All the women and about 500 men are kept in Richmond. The rest are distributed in about 30 groups to be used in farm-

Off to work

ing, road building and lime grinding. Of late a very earnest effort is being made by the authorities to improve the condition of the men so that they shall be healthier and better men when they leave the prison than they were when they came here.

All the prisoners on arrival in Richmond are examined by a doctor, a psychologist, a school man, an industrial director and the religious worker. Here is an opportunity of great importance. When the men are fresh from their trials and heavily weighted with a sense of need the religious worker meets them one by one alone, hears their story and often kneels with them beside his desk in prayer. It is astonishing to hear the endless variety of forms that sin assumes to win and to hold a man—to see the distressing crookedness of the human mind in excusing and defending itself—to learn how ignorant men may be about God and His plan of salvation even when they are well informed about other things—to learn too how negligent of duty and of opportunity some Christian parents and heads of establishments and neighbors have been.

In addition to this initial service for the men we maintain regular preaching and a Sunday School at the central prison and, through local help, at as many other points as possible. The road camps move from place to place and at every new place new help must be enlisted.

All professing Christians among the men are urged to become members of the Paul and Silas Brotherhood. This organization, getting its name out of the sixteenth chapter of the Acts, was formed to care for the "bruised reeds" among our Master's "little ones." We have an office to which the men can come and talk over their personal and family matters. The law in Virginia gives a wife the right to get a divorce from a man convicted of a felony, and writing to and visiting in such families is an important part of the work.

We are just trying to answer some of the distressing calls from these needy men. Some are college men, some are very ignorant. Some are broken in spirit, some are very hard. Some earnestly desire better things and some are too low to care. They with their cases are on our hands. Most of them will soon be back in civil life again. Some of them go out of prison into the life beyond. All in all it makes a problem which the church must stoop to conquer and thereby win the approval of her Lord.

In addition to the prison work our Board is just now entering a field that promises large opportunities of service. We are organizing and furthering a religious work in one of our hospitals for the insane. We know that many of the people in these institutions are fairly normal for a good part of the time and we believe that it is just following the Master's way, to give them the comfort and healing balm found in a knowledge of His love. If the experiment proves a success we shall enlarge the work till all such institutions in the State have these workers.

Richmond, Virginia.

SOME AMERICAN FOREIGN MISSION WORK—ARE WE PROUD OF IT?

WEBER STAKE WARD TEACHER'S LESSON.

LESSON FOR JANUARY, 1922.

A PARALLEL.

Jesus the Redeemer.	*Joseph Smith the Prophet.*
The Advent of Christ.	The Advent of Joseph Smith.
At the time of the birth of Jesus Christ the national religion, which had satisfied the parents, no longer proved satisfactory to the children.	At the time of the birth of Joseph Smith the world was convulsed with religious discord, and the people were not satisfied with the teaching offered by the churches.
The parents of Jesus were of humble origin.	The parents of Joseph were of humble origin.
The voice of God proclaimed the Christ at His baptism, saying, "This is my beloved Son, in whom I am well pleased."	The voice of God spake unto Joseph Smith, saying, "This is my beloved Son—hear him."
Christ presented Himself for baptism, and He was baptized by John the Baptist in the river Jordan.	John the Baptist appeared to Joseph Smith and conferred the Aaronic Priesthood upon him, and by the authority of that Priesthood he was baptized.
Christ demonstrated the power of the priesthood by healing the sick, etc., and He bestowed this power upon His disciples.	Joseph Smith by the power of the Priesthood healed the sick, and he conferred this priesthood and power upon his disciples.
Christ was persecuted and the message that He gave to the people was rejected.	Joseph Smith was persecuted and the message that he was sent to deliver to the people was rejected.
Christ sealed His testimony with His blood on Calvary.	Joseph Smith sealed his testimony with his blood at Carthage, Ill.

WHO SHALL DOUBT THE DIVINE MISSION OF THESE SAVIORS OF MANKIND?

God moves in a mysterious way
His wonders to perform;
He plants his footsteps in the sea,
And rides upon the storm.

MORMON OFFICIAL STATISTICS OF THE BRITISH MISSION

By Henry Peel

THE following figures are found compiled in the Latter Day Saints Millenial Star for March 8, 1921, and March 16, 1922.

	Year Ending, Dec. 31, 1921.	Year Ending Dec. 31, 1920.
Missionaries (from U. S. A.)	143	64
Lady missionaries (from U. S. A.)	5	5
Local Priesthood	846	903
Members	5,371	5,895
Children (under 8 years)	764	1,032
Total souls	6,981	7,830
Baptized	243	204
Excommunicated	22	2
Died	98	47
Number of houses visited	526,825	193,223
Tracts, pamphlets, etc., distributed	1,392,161	511,805
Meetings held	3,646	1,068
Emigrated	No figures given	256

It is somewhat significant that the number of emigrants during 1921 is not given. May we suggest the reason? An enormous increase from 256 in 1920 to 972 in 1921 and the fear of making these startling figures public.

On the 31st of December 1920, the total local membership in Great Britain (local priesthood, juvenile and adult members) was 7,830. During the year 1921 they report a net gain of 123 converts which would make their local membership 7,953. The local member-

ship on the 31st of December, 1921, according to the official report, was only 6,981, leaving 972 to be accounted for. They are not enumerated amongst the excommunicated or dead, so we conclude they emigrated.

The Sheffield conference shows progress in the right direction. That Yorkshire city reports eleven baptisms for the year and during the same period excommunications. Fourteen years of records sixteen deaths and eighteen similar progress would see the end of Mormonism in Sheffield. By the way, it would be extremely interesting to have the inside information regarding those eighteen Sheffield excommunications. Will the "Saints" oblige with the dope? I am afraid not.

Mormon propaganda is very active and widespread. Over half a million homes visited, nearly four thousand meetings held and nearly a million and a half tracts and other literature circulated all in one year.

The magnitude of this effort should set the orthodox a-thinking and then a-doing.

—*The Christian Statesman.*

MORMON PROPAGANDA IN ENGLAND.

Recent English papers report that the press has been greatly aroused by the methods of Mormon missionaries. It is estimated that 20,000 English girls have been lured to Utah in the last ten years, for the Mormons maintain a so-called "Perpetual Emigration Fund," through which they have been able to take thousands of English, Scottish, and Scandanavian girls to Utah. Here is one explanation, at least, of the present number of Mormon members and adherents in the United States alone, which is computed by the Federal Council to be 1,646,170. One English paper says:

"Women who allow their daughters to attend the Mormon 'services,' which are now held in a dozen places in London and an equal number of cities throughout Great Britain, are immersing them in a sea from which they cannot escape without taint. That an English girl has once been a Mormon or has been known to attend Mormon 'services' is a serious drawback to her throughout her life.

"It has been suggested that the halls of the Mormons be picketed and that every young woman be turned back who attempts to enter. This has been done in one instance at least, and at the end of the week the Mormon priests quietly departed for greener pastures."

—*Missionary Review of the World.*

AMONG THE LUMBER JACKS

There are 150,000 workers in the Northwest forest area, scattered through many towns and camps. Altogether 500,000 are engaged in the forest industries of the United States, North and South. The Presbyterian Church is the only denomination working among the lumber jacks and this church has only a total of 21 people in the entire field. The "Reds" are reported to have 50 propagandists actively disseminating through written and spoken word their pernicious doctrine in the Northwest area where the Presbyterian Church has only two workers. It is said that the I. W. W. is spending $53,000 a year for propaganda in Spokane alone, and that this is a fair sample of the liberality with which this organization promotes its cause, a marked contrast to the funds available for the spread of Christianity in the same field.

Missionary Review of the World.

"All men cannot be the best, but every man can be his best!"

A typical lumber camp

FRANK C. HIGGINS

Then Ho, for the smell of the tamarack,
And the plaintive notes of the whiskeyjack,
And the crashing boom of the falling pine!
Then away for the timber-line!

And a word for the man who is sad and lone,
With a hand like horn and a face like stone,
And a hungry heart for the Love Divine!
Far up on the timber-line.

There's the white-haired Finn and the dark Canuck
And the Yankee "up against his luck"
And—what were they sons of yours and mine,
Alone on the timber-line?

Oh! Many a mother's son is there,
With cheek unshorn and tousled hair,
But the make of a man, stalwart and fine,
At bay—on the timber-line.

* * * * * *

But the Pilot is dead, and his hearty hail
Will never be heard on the old camp-trail,
Nor those winning eyes with love-light shine
Again, on the timber-line.

Oh, rugged face and brawny back,
And shoulders bent with the heavy pack!
The heavenly crown is forever thine,
Won! up on the timber-line.

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EXTRACTS FROM REPORT OF STANDING COMMITTEE ON HOME MISSIONS TO THE GENERAL ASSEMBLY

THE compass of the Home Mission program together with the statesmanlike fashion in which it is executed must command the admiration of all the people. A high degree of administrative efficiency is observed in the discharge of the multiplied responsibilities of this office.

The areas covered by the operations of this organization render a survey

thereof well nigh a staggering task. A fruitful study of this work might be outlined either by its geography or by the races concerned. Should the former be followed, the trails would lead from Maryland to New Mexico; should the latter the student would have to speak a score of languages.

We are encouraged to hope that there are yet greater accomplishments ahead, because of the awakening interest manifested among the leading men and women of the church. This interest is evidenced by the zeal with which the women are enlisting in study classes, and thereby informing themselves as to the details of this paramount cause.

Another evidence is the hearty welcome accorded the Pre-Assembly Conference into the schedule of church gatherings. This Conference has now passed the experimental stage and promises to become a large factor in developing an intelligent interest among the office bearers of the church. Yet another evidence is found in the largely increased offerings which we shall mention later.

Permit us to advise you of a few of the salient facts that press for attention in a review of the annual report of your Executive Committee

THE DEPARTMENT OF EVANGELISM

This Department undertakes to render a church-wide service by promoting an evangelistic spirit and by enlisting pastors and people in a concerted action in soul-winning. Evangelism being one of the Objectives of the Progressive Program, the Executive Committee has had the co-operation of the Assembly's Stewardship Committee in carrying out its plans. In addition to its undertakings to develop this spirit for the extension of the Kingdom, the Executive Committee has continued its general evangelists in the field. As a result of their labors, there have been 4,559 accessions to the church. Other salaried evangelists have been used in the weaker Presbyteries and Synods, as calls for their services have been made. In addition, yet other evangelists, for special classes have been employed; for instance, two for Mexicans, one for Indians, one for Negroes, and one for Prisoners.

MOUNTAIN MISSIONS

We would have you pause for a moment to consider the work among the mountains. The Appalachian and Ozark Mountaineers are spiritual beneficiaries of your Executive Committee. In these ranges, there are more than five million people; 88%of which population is white. One hundred and fourteen paid missionaries labor among them under the direction of Rev. J. W. Tyler, D. D. The same supervision cares for 17 schools with over 1,600 pupils. The past year established a record in the number of accessions to the church on confession of faith in our mountain enterprises. Very much of this fruitage is due to the influence of the schools, which aside from their educational function are a spiritual power. The greatest need today is not for colleges that will educate the people away from their homes and leave the mountain sections poorer, but for such schools as will fit the young people for life amid their native hills.

A distress call is sounded from these strategic points, however. In a number of places, school buildings have been lost by fire. In other instances, lack of funds has forbidden the completion of buildings under construction. Let us hope that by some plan this situation may be relieved in order that our beloved church may overtake its task.

THE DEPARTMENT OF NEGRO WORK

Your Committee rejoices to note the progress of the work among the colored people. The new dormitory for girls at Tuscaloosa has been erected and is not only commodious, but com-

plete in its appointments and altogether inviting. The Conference for Negro women held annualy at Tuscaloosa are exerting an influence far beyond the bounds of the Presbyterian church. Rev. R. A. Brown has been transferred from the Department of Evangelism to become Superintendent of this Department, devoting his whole time to it.

There is a moral significance in the late northward trend of Negro population. In the South 60% of the Negroes are church going people; in the Northern cities, 14%. When we note that during the past ten years the population of this race has increased in northern cities in varying percentages from 60 to 1,300; we must conclude that this call demands haste if these migrants are to be equipped with an intelligent understanding of their relation to God and to their fellows. The operations of our Executive Committee consist largely in developing the Snedecor Memorial Synod, which comprises four Presbyteries aggregating 36 ministers, 47 churches, and 1,700 communicants. Other colored churches outside the bounds of this Synod bring the number of communicants to something more than 2,000.

Stillman Institute for the education of a trained ministry continues to make its valuable contribution to the spiritual welfare of the race. This institution has been enlarged by the addition of a Department for Young Women. The new building for which has been mentioned above. This will mean an ever-widening influence for the Presbyterian church among the people of the Negro race.

Mexican Work

It is estimated that during the past twenty years one-tenth of the entire Mexican nation has come to the United States. Of this number fully one-half are within the bounds of our General Assembly. Not more than 10,000 of the Mexicans in this country have been reached by the various Protestant Churches. There are within the Synod of Texas about 2,000 communicants. There is the Texas-Mexican Presbytery, and the Advance Field, which is soon to be organized into a second Presbytery. The day is not far distant when we hope to have a Texas-Mexican Synod, the pride and joy of the Assembly.

To meet the great need for a native ministry for the Mexican Churches, there has been opened a Spanish Department in connection with the Austin Theological Seminary. This Department is being temporarily supported by the Executive Committee of Home Missions in an effort to supply the workers so greatly needed. Our Committee is to be commended for this foresighted policy. With this should also come the appeal for an adequate endowment that the Seminary may be enabled fully to discharge its added missionary obligation.

Indian Work

Indian Presbytery in Oklahoma consists of 11 missionaries, 21 churches and 762 communicants. Evangelistic work in the Presbytery continues, conducter by Rev. E. Hotchkin and Rev. C. J. Ralston. The influence of the two splendid mission schools is far-reaching. Goodland School and Orphanage is superintended by a full blood Choctaw Indian, and is crowded with pupils. Oklahoma Presbyterian College has a great location, performs a great mission, possesses a plant valued at $250,000, but is in desperate need of funds for the purchase of furnishings and scientific equipment.

Jewish Work

Your Home Mission Committee, cooperating with the Presbyterian Church, U. S. A., is supporting Emanuel Neighborhood House, a Mission to the Jews in the city of Baltimore. This work has been in charge of Rev. Paul Berman. The program consists of

work among the children by means of Sunday School and Daily Vacation Bible School; preaching in the open air and in the Mission House, to large groups of men and women, and generous distribution of tracts and Bibles. The outlook is encouraging, and the promise is for an enlargement of the enterprise as added funds are received.

SUMMARY

To summarize the scope of this vast scheme, we would remind you that your Executive Committee of Home Missions is supporting 905 missionaries, including 271 unsalaried wives, in its field of operations; that this great company of workers is serving people of ten nationalities, namely, Mexicans, Cubans, French, Italians, Bohemians, Hungarians, Chinese, Jews, and Indians, and native Americans; that by these agencies the church has received 9,638 accessions on profession of faith and 2,909 by certificate; that it has received $543,431.86 for the promotion of this work, the largest sum ever received in a single year; that it proposes to aid weak churches, erect buildings, extend its program of evangelism, acording to a well-defined program already outlined. We would, however, remind you that the contributions fell more than $200,000 short of a reasonable expectancy from the budget determined upon at the beginning of the year. If the church at large responds with greater fidelity to this cause, the work will grow accordingly.

RECOMMENDATIONS

We recommend: 1. That the Assembly repeat its call upon the Church to incorporate Assembly's Home Missions in the prayer life and sympathetic affections of God's people, and commend its increasing responsibilities to their largest generosity;

2. That the Assembly remind the churches of their obligation to accord to Assembly's Home Mission its share of the benevolences by following the official schedule of percentages, which expresses the judgment of the Assembly as to the relative importance and needs of the benevolent causes. We recommend herewith that $760,000, which is the sum apportioned by the Committee on Systematic Beneficence for Assembly's Home Missions, be inincluded in the annual budget.

SENIOR HOME MISSION PROGRAM FOR AUGUST, 1922

Prepared by ELEANORA ANDREWS BERRY

"I cannot put His presence by, I meet Him everywhere;
I meet Him in the country town, the busy market-square;
The Mansion and the Tenement attest His presence there.
He comes to break the barriers down raised up by barren creeds;
About the globe from zone to zone, like sunlight He proceeds;
He comes to give the World's starved heart the perfect love it needs."

SOLVING OUR PROBLEMS

1. Hymn—When Love Shines In
2. The Bible Solution—Amos 5:4-15; I Cor. 13:8.
3. Prayer—That in all our Relations in America, Political, Industrial, Social, Religious, we may let the love of Christ and His teachings mould and direct.
4. Reading—To Be Alive in Such an Age.
5. How They Solve It in Mining Camps
6. The Problem of Illiteracy and One Way to Solve It
   (Child Labor)
7. One Problem of Our Jewish Mission.
8. Solving the Negro Problem
   In Louisiana
   In Virginia.
9. A Negro's Solution of the Problem of Life.
10. A Sad Problem but Not a Hopeless One.
11. One of Our Most Difficult Religious Problems.
    (Mormon)
12. Your Church Applying the Method of Solution.
13. Prayer—That our Southern Presbyterian Church may be able to do its full share in the solution of all these problems, and that we may play our part in so adjusting our human relationships that we may not increase the problems, but may rather help to solve them.

14. Hymn—Love Divine.

Notes: Hymns are from Life and Service Hymns. All material for program is to be found in this issue. Additional material may be found almost any day in the secular press, either in editorials or news items.

No. 12. Under this headl can be taken up not only the Report of the Standing Committee at the Assembly, but the planning of a Mission Study class using Dr. McMillan's "Unfinished Tasks," which is a study of our own Home Mission Work and the Task before our Church. It is interesting, stimulating, practical. Leader's Help may be secured from the Publication Committee, Richmond, Virginia. The Home Mission Office will have a set of maps reeady by *October* 1, for use in connection with the book. Send 10c to cover postage and wrapping.

OUR SPICE BOX

"All the Sunday-school teachers converted!" Good! But *why* have unconverted teachers?

"She wants to go on the street and play." Who said it?

Why should they hesitate to baptize him, or others?

Thirty-four dollars for benevolences in one month; an enrollment of about eighty. Your school? No? Where then?

What did they do, before two years ago? How shall they hear without a preacher?

20,000 ———— lured in last ten years. Where? What are we going to do about it?

Nine hundred and five workers, 9,638 accessions on profession of faith. A pretty good average, better than the rest of the church made, at least. Who are they?

A VERY STRIKING PAGEANT

AGAINST a background of white drapery and massed pink roses, the Seven Angels of the Church robed in softest blue and bearing golden trumpets, spoke their message to the worshiper, the physician, the teacher, the business man, the rich man, the hypocrite, and Everyman. And this message dealt with Christ's interpretation of "Remember the Sabbath day to keep it holy."

This pageant was written by Dr. W. B. Lorraine, Superintendent of Special Days in the First Presbyterian Church School. Under his direction it was presented by seven young women and six young men of the Secondary Division of that School. The occasion was the Annual Commencement Day, June 4, 1922.

With golden trumpet to lips, each angel entered to the sound of fitting music on the cornet, reed and organ. In mid platform each angel met the man to whom an especial message was to be delivered and the brief dialogue between them was largely in the words of the Bible. At the close of each message the worshiper, the physician, the teacher, the business man, the hypocrite, and the rich man in turn offered themselves and their time to the right use of God's day. The choir voiced this offering in familiar hymns. The message to Everyman was spoken by an Angel in white addressing the audience.

No more effective method of emphasizing God's call to "Keep holy the Sabbath" could have been devised. Men, women and children went out with a new understanding of an old commandment.

Other groups of young people will want to use this pageant we are sure, and for that reason it has been put in printed form, and can be secured from the Educational Department, Presbyterian Committee of Publication, free on request.

At the Young People's Conference at Massanetta Springs, July 25-31 it was used for the Church School Worship period.

THE JUNIORS

JANOS CZAKO.

Adapted from "Jack the Giant Killer," by Margaret T. Applegarth.

WHEN Janos Czako was only a baby, way over the sea in Austria-Hungary, he can dimly remember one day when his father kissed everybody goodby three times around, after which nobody saw him for months and years. Probably you can guess what had happened! Mr. Czako had left for America to earn more money to support his large family.

Two things made a big impression on Mr. Czako soon after he landed here. One was—how very, very unimportant a little speck of a person he was in the crowds and crowds of busy, rushing persons. Nobody paid any attention to him except perhaps to scowl when he awkwardly jostled him in the street. He nearly died of the loneliness. The he received his second impression!

He was riding in a crowded elevated train in New York when in got an immigrant woman. He could see in a minute that she was not an American Lady—he knew from her dirty gingham apron, from the bright red shawl over her head, from her large, chapped hands that she was *his* sort. Yet when she stumbled into the crowded car, lurching around unable to reach a strap, up jumped a very splendid American Gentleman, who lifted his hat and said: "Won't you take my seat?"

Mr. Czako nearly fell through the window he was so surprised! For he had been "taking in" that Gentleman for fully ten minutes, admiring every inch of him, from his high silk hat to his shiny shoes. Some day he fervently hoped he, too, might own just such gray gloves, such a necktie and such an overcoat. So naturally he was astonished that such a Grand Person should become uncomfortable for the sake of giving a seat to such a very Humble Creature.

Then the thrill came! "*We are all equal here!*" he said to himself in Slavic, "I've always heard that about America. Nobody better than anybody else. That's fine—America's fine. And I'm going to be fine Gentleman like that myself. The folks won't know me when they get here!" He fairly *glowed* with new resolutions.

At first he fully expected to be that fine American Gentleman himself. But after a few months down in the dirty, grimy coal mine where he found work, he knew that no soap or scrubbing-brush could ever wash away the dirt and grime which had wedged themselves deep into his skin. Se he merely shifted things over: "My little Janos, my baby—I will save and save, so *he* can grow up and be fine Gentleman. Sure, I save lots for him."

After years and years he saved enough to send for the famiy. He hired a shanty in Coal Town, oh, such a shanty! and oh, such a town! By this time he was used to the blackness and dirt, but the little Czakos from over the sea looked at it in horror and astonishment.

Sophie, who was eleven, stood in front of the shanty and asked in a shocked scared voice: "What do you suppose has happened? Just look at those tree stumps starting up from the ground! And aren't there any real trees? Or real birds? Or cows—or—

things? What makes it so *awfully gone?*"

For the hills were yawing coal pits, black as ink. Great, gloomy dumps of grayish-black "culm" (refuse from the mines) stood all around these pits, where also loomed gigantic unstable looking "breakers." And that was all she could see anywhere, except the dismal rows of shanties and shacks—the ugly "homes" of Coal Town. The alleys and gutters were littered with junk and garbage, tin cans, bottles, old shoes, broken crockery, stray rags.

"I hate it here!" she said to her mother. "Didn't we always hear that America was prettiness and parks and fine homes for everybody?"

Papa Czako took eight-year-old Janos on his knees.

"Little son," he whispered, "only boy I have, listen to thy father! Thou must be Gentleman some day. Fine Gentleman. Fine clothes, from wool, from silk, from white linen. Canes and shiny shoes thou must have. And always politeness. All over thee, politeness. Smiles and bowings. Kind feelings in the heart. But always bowings and smiles—so!"

But the next morning when Janos watched his father get into the cage and sink down out of sight into the black coal pit, his heart seemed to sink with it. As he told our Missionary years later: "All the merry went out of me when I seen him drop down the black hole. I knowed some day he couldn't to come back no more."

It was only about four months later that one day he *did* not come back. There was a terrible explosion in his part of the Black-City-Deep-Under the-Earth, and a rushing stream of water filled the room where Mr. Czako was working so suddenly that he had no time to escape, and he was drowned down there in the darkness.

It seems very dreadful to know that that happens often. In one way, it can't be helped, because no one knows when it may happen. But, oh, how the Czakos cared!

Janos

It was then that Janos became a Jack-of-the-Coal–Trade, because he was the "man of the family" now.

"It's lucky I'm big for my age!" he sighed, and although he was only eight, he paid a quarter to some man who then swore Janos was *fourteen*, quite old enough to work: old enough to be a Giant-Killer!

Janos was shown how he must sit humped up on a rough cross-beam, straddling this rushing coal, his feet planted in the chute to guide the coal. Black dust like a fog rose from the coal going pell-mell down the slide,—this dust got down his throat, it gritted into his skin, it burned in his eyes. He wore a miner's lamp fastened in his cap, which made a little halo of light around his frightened face so he could see the clinkers in the rushing coal. There he sat all day, bending,

reaching, flinging aside the refuse, getting his hands cut and bruised!

Sixty cents a day means three dollars and sixty cents a week, or fourteen dollars and forty cents a month. They paid six dollars a month as rent for the ramshackle shanty, so it left only a little over eight dollars for food and clothes for the seven of them. *Not nearly enough*, of course. So then Maria, Sophie, Annie and even little Teresa went into the silk mill as workers.

In many coal towns there are silk mills which lure the girls from playtimes and school. They earn very little money in comparison to the priceless things they give: their *eyesight*, for instance, which is injured by watching rushing threads all day long; there *health*, which is never the same after being in the hot, damp atmosphere; their tired, aching *backs* and their swollen *feet*.

Just when Mrs. Czako was feeling most friendless and most worried about her tired, pale family, our Missionary called. She brought an unknown amount of cheer into that family. To begin with, she spoke Slavic, and she understood about everything at a glance. She helped Mrs. Czako to nurse little Teresa, who had had a bad accident to her arm in the silk mill. She got the family to join clubs in the mission, where they not only played games together with other children their ages, but learned useful things, like sewing and cooking. The baby and little Olivia went into the mission kindergarten, Mrs. Czako went to the Mother's Club. Janos alone held aloof at first.

'Too black!" he said to the missionary, ashamed, holding out his rough, torn black hands and pointing to his sooty face.

But she knew a thing or two! She took both his hands in hers, and smiled into his lonely eyes: "The black looks beautiful to me because you are doing it for some one else, unselfishly. At the mission we show boys how to keep *white inside*—There is a Pattern."

Then Janos understood that this was his chance for living out his father's dream of some day being a Gentleman. He timidly whispered about it to the Missionary: "Can youse learn me how to be one of them?" he asked. Will that there Pattern you told on help be?"

The "Pattern" did help him. It will help any boy who really wants to be a Giant Killer. The next time you feel the heat warming your house in cold weather, remember Janos, the patient little "breaker boy" with the black face but the white soul. And pray that the Missionary may find the way to make the one great Pattern a living personal Friend to each breaker boy in the town.

JUNIOR HOME MISSION PROGRAM FOR AUGUST, 1922

Prepared by ELEANORA ANDREWS BERRY

WHERE LOVE IS NEEDED

1. Hymn—Thank God for Little Children.
2. Prayer—That all the children in our land may learn from the Christians of our churches that love is a part of the teachings of Christ, and that Christians practice it in their lives.
3. The Greatest of These, 1 Cor. 13.
4. Love is Needed in the Mining Camps.
5. And for the Children Who Work.
6. And for the Colored Children.
7. One Boy Who Found Love.
8. Prayer—That each of us in our play and in our association with other children, some of whom may not know our language, or have white skins, may keep love in our heart.
9. Hymn—This I'll Do for Jesus.

Notes: Hymns are from Life and Service Hymns.

4. See articles by Miss Ludwig and Miss Sedberry.
5. Exchanges on Child Labor.
6. The story of the Sunday School taught by College Students.
7. Story in Junior Department.

A THOUSAND MILES WITH A MESSAGE

IF you had heard that some boys had run nearly a thousand miles with a message, and that they had run so fast they averaged a mile for every five minutes and sixteen seconds, you would think they must have had a very important message to deliver, would you not, and that they were very eager to deliver it in the shortest possible time?

In the summer of 1908 the Young Men's Christian Association arranged for an exciting race over a course nearly a thousand miles long, to be run by two thousand boy athletes.

They were to get a message from the Mayor of New York and carry it to the Mayor of Chicago. At 10 A. M. the Mayor at the City Hall in New York handed a silver tube containing a message, to the first boy messenger. Then the starting signal, a pistol shot, rang out and the boy darted off. He had one of the hardest half miles of the course, pushing his way through the crowds of people on Broadway, dodging automobiles, trucks and carriages, but he made his way past all of these, and delivered the message to the next boy who waited for him a half mile further on. All along the way relays of messengers were stationed. Each boy had to carry the message only one-half of a mile and then he was met by another boy just ready to receive the silver tube and dash off with it.

When the message was placed in the hands of the Mayor of Chicago it was found that it had been carried on an average of 2 minutes and 38 seconds for each half mile.

Do you suppose it was hard to find boys enough to carry the message that long distance?

One hundred thousand boys tried to get appointed to run one of those half miles. That would have been enough to have carried it fifty times as far as from New York to Chicago.

Perhaps you did not get to carry that message, but there is a message to be carried—a much more important message from a much greater person than the Mayor of New York.

Nearly 2,000 years ago Jesus Christ, our Saviour and King, stood on one of the little hills in Galilee and called for messengers. He gave them a wonderful message that will save the lives now and forever of many millions of people if only messengers can be found to carry it to all the people of the world. His message was: "For God so loved the world that he gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life."

He said when He delivered this message to His disciples, "Go ye into all the world and preach the Gospel to every creature." He meant that those disciples should carry the message as far as they could and give it to others to carry on until it should reach everyone in the world. Some of the people who have received it have carried it right on to many others, but some have just kept it and never delivered it to another single soul.

What would you think of one of those boy athletes if he had received the message and just put it in his pocket and gone off to play while all of the others waited for it? What do you suppose Jesus thinks of His messengers who are not delivering His message?

There are one thousand million people who have not heard the message—more people than there have been minutes since Jesus gave the message to His first messengers. Our Saviour is calling for more messengers. He wants each one of us to be a messenger for Him, and to carry His message just as far as we can, and to deliver it to just as many people as we can. It must be taken all over America, to Japan, to China, to Africa—to all the world. How far will you carry it?

Women's Missionary Society, United Lutheran Church in America.

SOME PRESCRIPTIONS OF THE NATIVE MEDICINE MAN

For pneumonia—Burn a hole through the chest with a red-hot needle.

For opthalmia—Solution of red peppers or pierce the eye with a needle.

For various illnesses—A concoction of snake stews and spiders' legs—or the panacea-milk in which the toe of a priest has been washed.

For toothache—Tie up the legs and arms with sacred thread and bits of wood. The priest says if the tooth is drawn the eye will go out.

In India to keep off disease—A bit of sacred wood made into a bracelet, an armlet or a anklet or necklace, which is bought from the priest, who is also the medicine man.

Also—A verse from the Koran, or a verse copied from the sacred writings placed in a container and worn about the neck as a charm or it may be worn in the turban.

In Korea—For smallpox—From the 5th day no member of the household must comb his hair, or wear new clothes or sweep the house, bring any new goods within the doors, cut wood, drive nails, cook beans or allow a drain to be locked up. On the 13th day the spirit is supposed to leave. On that day the u-dang (sorceress) comes and goes through an elaborate ceremony in which she petitions the spirit to deal gently with the patient and not leave it pock-marked.

For Cholera—A pair of telescope baskets is used; this disease is supposed to result from rats climbing around in the human interior. The scratching sound made by the peculiar use of the baskets which resembles the noise made by cats is expected to drive away these rodents.

In Persia—If the children are sick they call for some witch-like crone who administers herbs and leeches, or gashes the baby's back at so much a cut.

JUNIOR FOREIGN MISSION PROGRAM FOR AUGUST, 1922

Arranged by MISS MARGARET MCNEILLY

TOPIC—MEDICAL MISSIONS.

Song—Selected
Lord's Prayer in concert
Minutes.

Roll Call—Answer with the name of one of our medical missionaries.

Business.
Collection Song.
Offering.
Devotional—Matt: 20:30-34.

Prayer for our medical work in foreign lands.

If you were sick in heathen lands?

Song—Children's Missionary Song
Reading—"A Thousand Miles With a Message."

Quiz—What Do You You Know About Our Medical Work?

Song—I Think When I Read That Sweet Story.

Prayer, closing with the Mizpah Benediction.

SUGGESTIONS.

Have the room where the Band is to meet, arranged as a hospital ward. Let one of the members be dressed as a nurse, and one as a doctor. Let the children, or the Leader ask of these, what is needed for our work and why we have Medical missions. (These questions should be given out beforehand, and the answers prepared).

When the number, "If you were sick in heathen lands," comes, let the nurse distributed the "Prescriptions of the native medicine man," and the various members *read* them.

The annual report and back numbers of THE SURVEY, as well as the current issue. will help with the Quiz

Pray earnestly for help in the medical work.

Every failure will teach a youth something if he will learn.—Dickens.

FOREIGN MISSIONS

REV. S. H. CHESTER, D. D., EDITOR
BOX 330. NASHVILLE, TENN.

MONTHLY TOPIC—MEDICAL MISSIONS

THE divine warrant for medical missions is found in the following passages from the gospel of Matthew:

Chapter IV. 23, 24.—"And Jesus went about all Galilee, teaching in their Synagogues, and preaching the Gospel of the Kingdom, and healing all manner of sickness and all manner of disease among the people. And His fame went throughout all Syria: and they brought unto Him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and He healed them."

Chapter VIII. 5-7, 13.—"And when Jesus was entered into Capernaum, there came unto Him a centurion, beseeching Him, and saying, Lord, my servant lieth at home sick of the palsy, grievously tormented. And Jesus saith unto him, I will come and heal him. . . And Jesus said unto the centurion, Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the self-same hour."

Chapter IX. 20-22.—"And, behold, a woman which was diseased with an issue of blood twelve years, came behind Him, and touched the hem of His garment. For she said within herself, If I may but touch the hem of His garment, I shall be whole. But Jesus turned Him about, and when He saw her, He said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour."

Chapter X. 1, 7, 8.—"And when He had called unto Him His twelve disciples, He gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease . . . And as ye go, preach, saying, The Kingdom of Heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give."

Chapter XI. 2-5.—Now when John had heard in the prison the works of Christ, he sent two of his disciples, and said unto Him, Art thou He that should come, or do we look for another? Jesus answered and said unto them, Go and shew John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached to them."

Chapter XX. 30-34.—"And, behold, two blind men, sitting by the wayside, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, thou Son of David. And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, Thou Son of David. And Jesus stood still, and called them, and said, What will ye that I shall do unto you? They said unto Him: Lord, that our eyes may be opened. So Jesus had compassion on them, and touched their eyes: and immediately their eyes received sight, and they followed Him."

Many other passages might be cited, but these are sufficient to show that the work of healing was from the beginning, and in the very nature of the case must continue to be, an important element in the propagation of the gospel. In every mission field the work of the missionary doctor has been a

potent means of removing anti-foreign prejudice, and of opening wide the doors through which the missionary preacher has found his way to the ministry of souls.

It is not merely as a door-opener, however, that the work of the medical missionary is valuable. This work is in itself an exhibition of the beneficence of the gospel and of the mercy of God to men. While our Savior wrought His miracles of healing partly to furnish the credential of His divine mission, and partly to illustrate by a visible sign His method of spiritual healing, we believe He did it also and mainly as moved by direct compassion for the sufferings of those whom He relieved. To be most effective as an evangelistic agency the ministry of healing must be performed as a brotherly service, unencumbered by any conditions as to religious teaching. Rendered in this way and in this spirit, the Christian physician will naturally secure from his patient that confidence and affection which will powerfully enforce any appeal he may have the opportunity of making to the man whom he has healed to believe in and give his heart to Christ.

MEDICAL EDUCATION.

The China Medical Board of the Rockefeller Foundation is spending millions of dollars in establishing a great medical college at Peking, with another similar one to be established at Shanghai later on, which is to be fully equal in equipment and teaching force and in every facility for the most thorough and scientific work to the very finest medical colleges in Europe or America. This work of the China Medical Board has been conducted in the fullest sympathy with the work of our Missions, and the Board has rendered valuable aid to many of our mission hospitals and has furnished scholarships to many of our returned missionaries providing for post-graduate study during their furlough year.

While most grateful for this help from the China Medical Board the Missions have not felt that they could as yet wisely abandon their own medical educational work. A medical school has been organized as one of the departments of the Shantung Christian University formed by the amalgamation of three previously existing medical colleges and taking over the work of the three junior classes of the former Union Medical College at Peking. This amalgamation was recommended by the Council of Medical Education of the China Medical Missionary Association in order to insure establishment of a high grade medical college giving its instruction in the Chinese language.

In this school our missionary, Dr. Randolph T. Shields, has for several years occupied the Chair of Histology and Embryology.

The pre-medical course of this school has been modelled on that now in use in the medical schools of this country and of Great Britain. All subjects are taught by laboratory methods and practical experiment, thus making it impossible for a Chinese student to "get by" by simply memorizing his text-book, which the Chinese have a preternatural facility of doing. The policy of giving medical instruction in Chinese instead of in English has been adopted with a view to enabling the students after receiving their medical education to pass on their knowledge to their fellow countrymen.

Strong emphasis is placed upon the religious training of the medical students, the result of which is shown in the fact that a large majority of them are professing Christians, and are voluntary members of the various Bible study groups which meet each Sunday under the leadership of members of the Faculty, while a large number also take regular part in the evangelistic work of the hospital. In response to a recent appeal for volunteer service during the summer vacation more than

100 students of the Shantung University enrolled their names, many of whom were from the medical department.

Our Own Medical Missions.

Our medical situation both in China and in Korea is almost desperate. In China we have three hospitals large enough to require two physicians each, and six smaller hospitals. Allowing for a certain proportion of our medical men to be absent on furlough each year, there is not average of one physician to a hospital on the field. In Korea we have five hospitals, and at present only two physicians actually on the field. Africa is also very poorly supplied with doctors. Our appeal for medical volunteers since the world war have fallen apparently on deaf ears to a large extent. A slight change for the better has recently taken place, and we are expecting to send three medical men out this summer, two of them to China and one to Mexico. The need in this department of our work is still extremely urgent, so much so that we are making no requirement of specially pledged support as the condition of sending out any qualified missionary physician that is willing to go.

MEDICAL MISSIONS IN CHINA

Dr. R. T. Shields

IN no country has the medical side of mission work been more widely used than in China. There are about 400 men and women doctors now at work there. The work of the missionary physician has probably been the greatest single agency used in the breaking down of superstition and prejudice and winning a hearing for the Gospel. I take it for granted that the value of medical missions is recognized by all. This article will therefore present no argument for medical missions as such, but will call attention to the recent development of this work in China.

We have in most parts of China passed the pioneer, temporary stage of medical mission work, and are now entering upon the period when we must seek to conserve and make permanent the results of the pioneer work. Too much credit cannot be given to the early workers who accomplished splendid results, especially when we consider the inadequate buildings and equipment, and the assistants whom they had.

But the time has come when the type of work must be improved—we should strive now for an intensive rather than an extensive development of medical missions. Not more hospitals primarily, but better hospitals is the need.

Many Chinese have been trained in medicine in Japan, some have been educated in the United States or England, and the Government medical schools are beginning to turn out numbers of more or less well educated men. All this is encouraging, but it is also a challenge to us to improve on the hospitals and the quality of the work that represents Christianity. We should have only properly equipped and manned institutions. If our hospitals suffer in comparison with others they are surely not an aid to our Christian message.

There are many hospitals in China that are a disgrace to the churches to which they belong. Such institutions should be brought up-to-date, or closed. When the leaders fail to furnish models worthy of imitation then they have lost their leadership. The China Medical Missionary Association is doing all it can to increase the efficiency of hospitals and we hope that the Mission Boards will co-operate in this endeavor.

Another phase of the present day medical mission work is that of the training of Christian physicians to

perpetuate among their own people the work begun by foreigners. Some of the pioneers saw the necessity for this, and began translating books and teaching students as well as they could under the circumstances. From these training schools there have been developed a few medical schools—at present five—conducted by missionary societies. All of these are Union schools, two using the English language as the medium of instruction and three the Chinese. The largest of these institutions and the one in which the Southern Presbyterian church has a representative is the school of medicine of Shantung Christian University, situated at Tsinan, Shantung Province. This school is supported by 9 Missionary Societies and also receives a grant from the China Medical Board (Rockefeller). In equipment and standards maintained, it is equal to the average Medical School in the United States. But more laboratory space is needed and the hospital of 115 beds is entirely too small to furnish the necessary clinical work for the students, not to mention caring for the large number of patients. In the Dispensary about 30,000 treatments are given annually and there is a waiting list kept for the hospital. The staff consists of 18 full time men. There are needed several more doctors and especially two dentists, to practice and teach. Last year there was a student body of 96 and 22 men were graduated, all of whom are taking their interneship in Mission Hospitals and the Rockefeller Hospital.

No argument is needed to show the value of this educational work. It is the only way in which we can make the work of medical missionaries of permanent value. We are training in these schools many, if not most, of the coming leaders of medicine in China and we can look forward to the day when we can turn over our work to Christian Chinese. The expense involved and the number of doctors needed to realize this modern program can only be attained by concentration and co-operation; by the various missions uniting on a few good schools. This policy is largely being followed in the institutions of higher education in China. The present intellectual renaissance in China makes our opportunity and our responsibility the greater.

I do not want to close without mentioning in this connection the work of the China Medical Board of the Rockefeller Foundation. They have established one of the finest medical schools and hospitals in the world, in Peking, and they are helping two mission medical schools and many hospitals. While not exactly missionary the C. M. B. is working in the fullest co-operation and sympathy with missions.

MEDICAL WORK IN KOREA

DR. J. M. ROGERS.

SOMETIME ago a young Korean woman was brought to the hospital. She had formerly become temporarily insane and in order to drive the evil spirit of insanity out of her, they had tied her hands together and with a hot iron had burned her thumbs and several of her fingers entirely off. Later after she had recovered her mind they were bringing her to us to see if we could repair the injury. To their great surprise and disappointment there was nothing we could do for her. At another time a man living in the village below us became violently insane. His friends and relatives shut him up in a native house, nailed up the door, put a guard there, and would allow no one to go or come until the poor fellow died, in the vain effort to drive off the evil spirit which they thought possessed him, by starvation.

One day a man came to the hospital at Soonchun, saying he had been suffering from indigestion for several years. When we came to examine him there was found a freely movable lump in his abdomen, about the size of a child's head, which when you pressed on it gave you the impression of pressing on a rubber bag tightly packed with steel filings, if you can imagine the grating sensation this would give your finger. When asked what medicine he had been taking he said that his Korean medicine man had told him to take some old cast iron plow points, to break them up (between rocks) into pieces about the size of the end of your little finger, and to swallow a handful of this every day, for medicine for his indigestion, and he had been following out these directions. The next afternoon when we operated on him we removed three pounds and two ounces of iron scraps from his stomach.

Chief among the cruelties inflicted on the sick and suffering in a heathen country like Korea is the using of the long needles or "chims" by their medicine men. These needles are used without ever sterilizing them, one man comes along with an abscess, the needle is stuck into that, then perhaps the next case is a sprained ankle, or knee, and without sterilization the needle goes into the injured joint. The joint can be very easily imagined. I remember well one case we had, a little boy about fourteen years old who sprained his ankle and had this "chim" or needle stuck into his ankle joint. They brought him to us a few days later, almost dead from the terrific infection which had developed in that ankle joint. We had to amputate above the knee to save his life, and there he is, a cripple, a beggar for life, because of this heathen cruel practice.

Another case I remember well is that of a young baby, under a year old, who because he had colic, (probably due to eating a raw turnip) had had this needle passed into his left eyeball. We had to take the eye out. Another case is that of a young woman who had had the needle passed through her right eyeball, it had gone too deep, back into her brain and she developed meningitis.

Another case is that of a young baby who had erysipelas and was brought to us for treatment. When it was nearly well we let the mother take it back home. Her old heathen mother-in-law wasn't satisfied and called in her family medicine man who said that the baby had some water on its stomach, and that unless he stuck his needle in there and let it off, the disease would be sure to return. He did this, since the family ruled by the mother-in-law had consented. The baby developed peritonitis from this and was brought to us again three days later in a dying condition.

I could name many other similar incidents because any one of us engaged in medical work out there sees such incidents every day. I hope that I have said enough to illustrate the untold suffering and cruelty that is so abundant in the black darkness of a heathen land.

Our mission has in Korea five mission hospitals, but just now there are only two doctors on the field, the other hospitals are being kept open by the heroic efforts of the missionary nurses in charge, assisted by native doctors who have received all their training in the mission hospitals in which they are working.

Our hospitals have a twofold purpose, we are there to do all that we can to relieve the untold suffering around us, and too, we are a mission hospital and want to carry Christ to the people we are trying to help. The hospital is a most fertile soil in which to carry on Christian work, the patients are in a far more approachable frame of mind than you can ever find them anywhere else, and we are doing all that we can to take advantage of this opportunity. All of our nurses,

assistants, and all other hospital employees are active earnest Christians, and each has to spend a certain time each day in the wards in active personal work, taking his Bible and going to the bedside of the patients assigned to him, and trying to tell him what he can about Christ. We have also two evangelistic workers, one man and one woman, whose duties are in the morning to preach and work in the dispensary and in the afternoon to go into the wards and supervise and assist the other employees in their evangelistic work. When a patient is discharged we inform the evangelist (Missionary) from whose field the patient has come, so that he can have his native helpers look the man up when he gets back home, and so get the neighboring Christians to help and encourage him in his new life. Again we very often have patients coming to us from places as yet untouched in any way by any Christian influence. Some of these become interested in Christianity while with us, and when they return home, by the influence of their Christian life, faith and zeal for the Master, a new Christian group starts and later a church will be formed there.

In closing I want to tell of an old Korean mother, who illustrates well the simple, all powerful and childlike faith of the Korean converts. In the late summer of 1918 an old woman who had been a Christian only a year came to the hospital bringing me her fourteenth and only surviving child, a young man about twenty-five years old. He had been ill for several years (cancer of the stomach) and as soon as I saw him I saw there was no hope, from a human standpoint, for him. He was too far gone to attempt to do anything whatever for him, he didn't have a ghost of a chance to stand an operation. I explained all this carefully to his mother, told her that I would as soon think of cutting her son's throat as to think of operating on him, for he couldn't stand the chloroform. After arguing some time, for the old woman was determined that I must operate, she finally asked me, "Doctor, don't you believe in prayer?" Why yes, I believe in prayer" I answered her. "Well if you do, then tomorrow afternoon I'll pray, and while I'm praying you operate on my son and he will get well." she answered. I told her again that he didn't have any chance at all, but that since she felt like this, of course I would operate and do my part. Well, the next afternoon the old woman went up to the sun-parlor upstairs in the hospital and began to pray, we could hear her all over the hospital, and we started the operation, a long one, and a very serious one too, even with your patient in the very best condition for standing it. Two hours later after I had finished the young man was still alive, though I still didn't believe he had any chance. Three weeks later he walked home, in good condition, and I saw him two years later, and he was in perfect health, and had gained forty-five pounds in weight, apparently in the very best condition possible.

I wrote home at the time and said that I had really seen a miracle, for that man didn't have the slightest chance, by every known medical test his case was absolutely hopeless, and yet he had survived the operation, solely I believe, because of his mother's faith and her prayers.

Montreat, N. C., June 17, 1922.

BACK FROM FURLOUGH

DR. A. A. MCFADYEN.

IT is so seldom that one is surprised by signs of activity in the far East, that we were hardly prepared for the crowded streets and busy appearance of Hsuchoufu, on our return from a furlough, two months ago. The easy explanation of this is that the Long Hai Railway is being extended, and we

will soon have direct rail connection with the sea at Haichow. There is plenty of work here, and from famine stricken regions all around men and women are pouring in, either to work or to beg from those who do work. On the whole, the crowd seems to be more prosperous than of old; so we may conclude that after 2,000 years of slow growth our staid city has begun to boom.

Two weeks ago a British engineer, who helped build the Tientsin Pukow Railway ten years ago, came back for a look around. Almost the first question he asked me was, "How many Missionaries are at work here now?" I told him nine. He thought a moment and said, "Your city has doubled its population and you have stood still." Again he said, "You are not keeping up with your town." That his opinion of our work is true, is self evident. Going about the city, on our patient calls, my chair bearers have had to stand aside to let the mass of people pass by. The Chinese say that from ancient times a sedan chair has had the right of way, but when humanity overflows even a chair sometimes has to yield its privileges.

The same activity is evident in our hospital work. Almost every day we have to refuse to take in patients because all our beds are occupied as well as many places on the floor. This is an old story in regard to the spring months, but a new one for fall. Our fifty beds could be doubled and yet there would be a lack of room. One interesting feature of our work is the great increase in the number of cases of Tropical Splenomegaly. On account of the length of time required for successful treatment—about two months—most of these cases are treated as out patients, coming three times a week for an intravenous injection. I asked one of our old helpers why the increase in these cases, and he bluntly informed me thus, "Up until a few years ago you never cured a one of them so why should they come! Now some are beginning to get well and they are just beginning to come for the country is full of them." We have, coming regularly now, twenty. They will average, I suppose, nine years of age. Two or three of the younger ones have unlimited lung power and use it with a will! It's a good test of one's nerves to treat these squallers and come off with unruffled spirits. They are interesting from a medical point of view and more interesting spiritually for their life work is before them. Pray for us that these little bodies may be cured and their souls won for Him who was and is the children's Friend.

Hsuchoufu, China.

DR. CRAWFORD BACK AT KASHING

IF by any chance any of you think that running a hospital in a country like China isn't an interesting job I advise you to come out and try it awhile. One never knows from one day's end to the next what is going to break out. You see for one thing China is changing so fast. We noted a great difference as having taken place during the months we were in America. The New Thought shall we call it. It is not Bolshevism exactly, but a queer combination of the old conservative ideas of China with the freer methods of the West and the radical ideas of Russia.

I was on the train the other day. Many interesting things happen when one is on the train you know. On this particular day I had in the seat with me two young Chinese boys, or men, about twenty possibly. I was reading but I had one ear turned over their way to hear what they were saying. I soon gathered that one was an out and out disciple of Bolshevism and thought that he knew all there was to be known. He had no parents, no sisters, no broth-

ers, no home nor ties of any kind, (he was writing a love letter on a post card however as he talked). He had a smattering of science, and made up by loud talking what he lacked in knowledge. The other was a Christian, and evidently a good friend of the first one and wanted to help him. He was, however, no match for him when it came to an argument, because the first one could talk so fast and loud. You have doubtless seen men like that. After listening to them for thirty or forty miles, I put in my oar and at least succeeded in silencing the "scientist" though I am afraid that I did not convince him. That young man is pretty typical of a good many of the young men of China today, I fear, trying out their wings in realms that they know nothing of, without the balancing powers of a strong faith to hold them steady. Of course China must advance scientifically but how infinitely important it is that she get her feet on something that is sure.

And then I came home and went out into one of the men's wards and found our old evangelist sitting down on the side of a bed telling some poor ignorant countryman the Gospel story. I wish I could draw you a picture of that old evangelist. I told some of you about him when I was at home last year. A number of his teeth gone, others sticking down a half an inch or so too long (slight exaggeration there,) thin and looking like he is not long for this world, but a saint if ever there was one. It just shows all over again that when the Lord wants a man he does not use the same methods we use to pick him. This old man has been used to lead scores of persons to Christ and to look at him you would be sure that he scarcely had sense enough to come to the table to get his food when called. My heart is right sore when I think of that large number of Young China who are not being led in the right way, and then I think that the Lord can and is leading lots of others, not such pretentious men it may be in their own estimation, but men of His choosing, and is leading them to lead their fellow countrymen to Him. Prayer is the thing that they need and the thing that all of us who have named His name out here need.

But of course the most interesting thing in China is the Kashing Hospital. The first operation I did after getting back was a huge tumor swung just under a man's ear and carried on his shoulder. It was considerably larger than his head. We have a nurse from one of the New York City Hospitals who is in our home just now taking care of a foreign patient operated on a week ago. I took her out to the clinic the other day to see some of the cases that come in. Even she was horrified at some of them, notably a little girl with about half of each foot gone and the bones sticking out like pegs on the wall. But excuse me for speaking of such things. Folks however will have horrible things happen to them and they should be treated and you folks should know that we are trying to treat them. We had 2,500 in the wards last year.

At least one fine box of bandages has come to us since I last wrote and I want to thank the donors, the Ladies of the Presbyterian Church in Charlestown, W. Va. Also some fine surgical garments from the ladies of my own church. We once had a cholera patient who was so thirsty that he drank the water from his hot water bottle when the nurse wasn't looking, well I feel towards bandages just as he felt towards water. We can use so many.

Don't forget that this hospital at Kashing is yours and that if it is to do its full work you must help it with your prayers.

Kashing, April 12.

"Great opportunities come to those who make use of small ones."

ORTHODOXY ON THE MISSION FIELDS.

THE burning question at the recent General Assembly in connection with the subject of foreign missions was that of orthodox teaching on the part of our missionaries and our relation to union institutions in which we have been co-operating, in some of which, it was alleged the standard of evangelical orthodoxy was not being maintained. Under instruction from the Assembly of 1921 the Executive Committee had been conducting an investigation of this matter, which was incomplete at the time of the meeting of the Assembly at Charleston. The report of the Executive Committee to the Assembly stated that nothing had been discovered in the present situation that would, in the Committee's judgment, justify us in withdrawing from any of our co-operative work. The use of some objectionable textbooks had been discovered, the removal of which, the Committee believed could be effected by the adoption of judicious measures to that end on the part of our Missions. It was stated, however, that the investigation was still in progress and that the result of it would be reported in full to the next Assembly.

The Assembly took action commending the action of the Executive Committee and instructing it to pursue its investigation to completion, and report the final findings to the next Assembly.

As it was in China that the principal complaints had been made of unsound teaching, the Executive Committee at its meeting in June addressed a letter to our China Missions on the subject, copies of which, however, were sent to all the Missions with instructions to consider carefully anything in this communication that might be found relevant to the situation in any one of our fields. The letter is given below:

LETTER TO OUR CHINA MISSIONS ON ORTHODOXY.

Dear Brethren:

I am sending you under separate cover printed copies of our Annual Report to the General Assembly, calling special attention to the paragraph of the report in which we bring before the Assembly the result of our investigation, made under instruction from the Assembly of 1921, of the question of sound teaching in Mission schools under our care or in which we co-operate. You will find bound in the Annual Report also a copy of the action of the General Assembly of Charleston, West Virginia, and in the report of this action I would call special attention to the paragraphs relating to this matter.

As the investigation being conducted by the Executive Committee was incomplete at the time of the Assembly's meeting, you will observe that we are instructed to continue it with the view of getting full reports from our Missions, on the basis of which we are to make a final report on the subject to the next General Assembly. We have received the report of the Ad Interim Committee of the Mid-China Mission, and had also received a report from the Ad Interim Committee of the North Kiangsu Mission, but after receiving this latter report we had a letter from one of the members of the North Kiangsu Ad Interim Committee modifying some of the statements contained in the report which he had signed.

It is now the desire of the Executive Committee that our China Missions should take up this whole matter DE NOVO and make an investigation covering all the points referred to in the action of the Charleston Assembly on the subject of orthodoxy, and send us when the investigation is completed a report covering all these points REPRESENTING FULL MISSION ACTION, and presenting signed majority

and minority reports in case there should be irreconcilable differences of opinion on the subject in either or both Missions.

Calling especial attention to the item in the action of the Assembly relating to the use of unsatisfactory text books in Union institutions in which we co-operate, our Committee desires that our Missions should use every proper and legitimate means to secure the removal of such books as are named in the Assembly's action, namely, "Clarke's Outlines of Theology" and "Hastings' Bible Dictionary." Several years ago we had to make an issue with the Board of the Presbyterian Church U. S. A., with which we were co-operating in the Meiji Gakuin in Japan concerning the use of Clarke's Theology as a text book, and the General Assembly instructed the Executive Committee at that time to make the continuance of our co-operation in that institution conditional on the substitution of some book less objectionable from the standpoint of conservatism and orthodoxy as the theological text book. For one year the Seminary authorities substituted Strong's Theology in the place of Clarke's, but at the end of a year Clarke was reintroduced and our Mission withdrew from the Meiji Gakuin and established our Theological Seminary at Kobe.

We most sincerely hope that the other Boards co-operating in our Seminary at Nanking will appreciate the value of our co-operation at least to the extent that they will be willing to adopt some theological text book which our Missions have approved. We would deplore the necessity of separating ourselves from the other evangelical Missions working in central China in the matter of theological education, and thus losing the opportunity which we now have, with three members of our Missions on the Seminary faculty, of making our contribution toward the training of the theological students coming from all the evangelical Missions in their views of Christian doctrine. While of course we could not think of making concessions that would involve a sacrifice of principle in this matter, we do not think we ought to take an extreme position in our requirement of concessions from other Missions. We must take the ground, however, that any institution in which our co-operation would involve our endorsement of the institution must be conducted on orthodox lines in matters of essential and fundamental doctrine.

I am instructed by the Executive Committee in bringing this matter to your attention to sound a note of warning as to the possible danger of much harm being done by individual missionaries writing alarmist letters to their friends in this country, or seeking to remedy what they may regard as evils on the Mission field by agitation of such matters in our Church papers and by appealing to Church courts with the view of bringing such questions before the General Assembly in that way. Matters of such seriousness ought if possible to be handled by the Missions as such, and where individual missionaries cannot conscientiously accept the decisions of their Missions and wish to bring the question under consideration before the General Assembly, we think it a much safer and better plan for them to do this by way of regular appeal from the Mission to the Executive Committee and then from the Executive Committee to the General Assembly if they cannot conscientiously accept the verdict of the Commitee on their appeal.

I need scarcely to say to you that our Committee has full trust in our foreign missionaries doctrinally and in every other way and is not in any mood of suspicion or misgiving with regard to them. This is also true with regard to our Church generally as evidenced in the declaration of the General Assembly at Charleston on that subject. It was most fortunate, and we believe

providential, that the only one of our missionaries, Dr. Leighton Stuart, whose orthodoxy had been called in question was able, just before the Assembly met, to appear before the Presbytery with which he had been formerly connected in this country, and that after thorough investigation of the charges brought against him he was exonerated from those charges by the Presbytery by a unanimous rising vote.

I am instructed by the Committee, however, to call your attention to the embarrassment in which we would have found ourselves in this case, except for the fact that this missionary happened to be called to this country on business just before the Assembly met, by reason of the fact that he had transferred his membership from his home Presbytery to one of the Presbyteries in China. Quite a large number of our missionaries in China, probably a majority of them, have availed themselves of the provision of the Manual which allows them, by especial permission of the General Assembly and their home Presbyteries, to make this change. This had involved no serious practical difficulty until this question concerning the doctrinal soundness of missionaries on the field arose. When any question of that kind does arise in the case of a missionary who has transferred his membership to a Presbytery on the field, it leaves the home Church in the anomalous position of supporting a man and being responsible for him, over whom no church court in the home Church has any ecclesiastical jurisdiction. It would only be in cases where a missionary under charges of holding heretical views would voluntarily come home and appear before some home Presbytery that had no real authority over him, that the Church would have any way at all of testing the truth or falsity of such charges by one of its own courts. We would be glad for the Missions to consider the problem involved in this situation, and to report to us their judgment as to what bearing it might have on the question of the wisdom of severing our missionaries' connection with their home Church courts. We would like them to consider, in the light of all that has transpired recently in regard to the matters mentioned in this communication, whether some method cannot be found by which they would be enabled to render all necessary assistance to the native Church courts during the formative stage of the Church's development, without placing themselves under the jurisdiction of those courts and outside of the jurisdiction of the Church courts with which they were connected at home.

Praying that the Spirit of God may guide us in our effort to handle this difficult matter in such a way as will best promote the interest of His cause and Kingdom in China and in the world, I remain

Fraternally and truly yours,

S. H. CHESTER
Secretary
For Executive Committee of
Foreign Missions.

PERSONALIA

Mrs. Harriet T. Armstrong of our East Brazil Mission sailed from New York for her field of labor at Campo Bello, in the State of Minas, Brazil, on June 10th. At present a very comfortable line of steamers ply between New York and Rio, and our missionaries can make that journey in reasonable comfort. When I went to Rio, about fifteen years ago, I travelled on a 2,500 ton steamship of the Lamport and Holt Line which was not sea worthy, and which only reached its port of destination by the kind care of a superintending providence. The journey required 21 days. Our meat all spoiled before

Miss Charlotte Bell

we reached the Equator, and we had a wretched cook who did not succeed in producing savory meals from such canned goods as we had on board. The steamship was so infested with rats that not a single kid glove or kid top of a shoe ever got to Rio, all of these having been eaten up by the rats during the voyage. The steamship never left Rio, but was junked at the conclusion of our voyage, having been pronounced unseaworthy and too old and ramshackled to be worth repairing. The difference between that steamship and the comfortable liners that now ply between New York and Rio symbolizes the difference between the situation between North and South America that has taken place in the last fifteen years with reference to trade, political relations and otherwise.

A letter from Dr. H. S. Allyn written from Rio, April 28th, stated that he had taken Mrs. Allyn to the hospital in Rio. Mrs. Allyn had been suffering from the high altitude at Caxambu, and was in a right serious condition when she went to Rio. A card from Dr. Allyn written May 17th from Rio stated, however, that she had been rapidly improving and that the physician had given him encouragement to hope for her recovery. Dr. Allyn is now in charge of a rest home for the missionaries of Southern Brazil, at Caxambu. At the time of writing he stated that there had been 60 guests at the home, of whom 9 were ministers, and the others teachers, lawyers, doctors, merchants, farmers and dentists.

We hope this rest home will prove an economical investment for the Missions by furnishing a place where missionaries threatened with breakdown can go and recuperate, and thus avoid the necessity of a premature homecoming.

A note received from Mr. Wm. A. Linton dated May 19th states that he was expecting to hear of the landing in Yokohama on June 8th of Miss Charlotte Bell, daughter of Rev. Eugene Bell of our Korean Mission, and to meet her at that point and go directly to Seoul to have the marriage ceremony performed in the Underwood home. Considering the peculiar relations of the Underwoods to our Korean Mission dating from the very beginning when the Mission was started as the result of a visit of Dr. Horace Underwood to Nashville, it is especially appropriate that such an interesting event in the history of the Mission as this should occur in the Underwood home. We have not had actual confirmation of the marirage as yet by mail or cable, but we assume that if anything had occurred to prevent it we would have heard by cable, and we think it can be safely assumed that everything went through according to program, and that we may safely venture to wish the couple a long and happy and useful life together as missionaries in Korea.

On August 21st, Miss Charlotte Kemper will pass the eighty-fifth mile stone, if her life is spared that long,

on her road to the New Jerusalem. No missionary that we have ever had on our roll has contributed more pleasure and more information to the readers of The Survey through the beautiful letters that she has written for the magazine than Miss Kemper has done. In that way thousands have come to know and love her who have never seen her face in the flesh. Her missionary career has been in some respects the most remarkable of any missionary whom we have ever sent to the field. There will be just about time for her friends here at home to join in the "letter and post-card shower" which the friends on the field are planning for her, as indicated in the quotation which we give from Miss Hattie Tannehill's letter of April 10th. "The writer of these lines takes this opportunity of bearing testimony to the help and inspiration and encouragement that have come to him through 28 years of association with Miss Kemper from the personal letters that he has received from her outside of all missionary business or matters of official character. Miss Tannehill writes:

"We are planning a happy surprise in the form of a letter and post-card shower for dear 'Aunt Lottie' Kemper, who celebrates her 85th birthday on August 21st.

"How precious she is. Just think she has been in Brazil in active missionary service for over forty years. Notwithstanding she has been paralyzed four times, and her eye-sight is nearly gone, she meets her classes in Bible, Latin, and Mathematics daily, with the brightest, happiest, spirit, still bearing the banner of the Cross. Who would not consider it a privilege to do honor to one so noble, so good, so faithful?

"Those who do not know 'Aunt Lottie' personally can tell her who they are, what they are doing. Send pictures of the children, clippings that might interest her, and put in as much nonsense as you please for Aunt Lottie has kept her heart young and sympathetic.

"Her address is Miss Charlotte Kemper, Lavras, Minas, Brazil, S. A., Care of S. R. G."

We are also glad to give a quotation from a letter from Mrs. Ora Glenn Roberts as follows:

"It is wonderful to see how dear 'Aunt Lottie' enters into her work with more youthful enthusiasm than all the rest of us put together, and protests that she hasn't enough to do! Did you read Mildred Welch's beautiful story about 'Mothers of Souls,' with Aunt Lottie as the theme? She has mothered the soul of many a new, bewildered missionary as well as the long line of students who rise up all over this land to call her blessed."

Rev. A. S. Maxwell went to Brazil seven years ago, only asking the privilege of working with our East Brazil Mission while he provided his own support. By sheer determination and plodding industry he soon acquired a usable knowledge of the

Group of guests at the Evangelical Rest Home at Caxambu, Brazil

Rev. A. S. Maxwell

language, while working for his support, and by devotion to the work of Evangelization made himself so useful and so commended himself to the mission that a unanimous request came from the mission for his regular appointment. Always on the lookout for hard service Mr. Maxwell asked a year ago to be sent on a tour of exploration among the Indians in Central Brazil, and has succeeded in so interesting the Brazilian Church in that neglected field that the Church is planning to undertake regular work among them as a home mission enterprise. We are glad to present a view of Mr. Maxwell's fine manly face with a quotation from a letter just received to our SURVEY readers. Mr. Maxwell writes:

"The work in our mission is moving on very well. However, the cry that is heard all along the line is going up from our part also, 'If we had more workers we could enter vast territories unoccupied.' On my last long journey in the great interior I was impressed with needs among the frontiersmen and especially among the Indian tribes. The native church plans to open up work as soon as possible among the Indians and is asking the Missions to help man the field. It is a great opportunity.

Though an appointed missionary only a short time I am now beginning my seventh year on the field and hope I may be permitted to visit the Home Land and the loved ones there in the early part of next year."

MBUA MATUMBA IS DEAD.

REV. V. A. ANDERSON.

AT the recent conference held by Dr. E. W. Smith on this station, he was shown a map or sketch of Bibanga and its outstations. Upon seeing it, he immediately asked, "But what is this large unoccupied territory here at your very door," and he was told that that is where Mbua Matumba with his subchiefs rule over scores of villages.

Of this great chief's cruelty and power, of his harem more than full of women obtained by means often as foul and unfair as those used by David in his great sin, of how our first missionaries were driven by him from their homes with their worldly goods and forced to find a new mission site elsewhere within a fortnight, Mr. McKee, our pioneer missionary in this section has already told you.

This all took place before it was our privilege to become members of this station. When we heard of this closed door of opportunity, so near us that often in the evenings we can look across the hills and see the smoke rising above their villages, we began to pray for this chief and his people. We also enlisted the prayer help of some of our home friends and they did not fail us. We know, because we saw and see God

answering their petitions. It was but a few months that things began to happen. One night an excited native came running with the news that Mbua Matumba had been killed. This was not entirely true. He and another chief had made some "water of fire" in their back yards as we hear some of the heathen at home are doing now, and natural consequence partook of it, and shortly, in attempting to outboast each other they fell to blows and then to blood shed, killing the one and wounding our hostile neighbor.

A few months later, a messenger came saying that Mbua Matumba is dying and that his son wanted a box in which to bury him. It was the Sabbath; boards are scarce in this sawmillless land, but we decided to gratify them, praying that it was God's leading hand. So then and there we made him a coffin, covering it within and without with cloth and sent it to them. We were afterward told that when the dying man saw it he was so pleased that he told his people he wanted to withdraw all his bitterness and hate from the misisonaries and that they be asked to bury him. So it came about that Dr. Smith and some of the others of us saw them lay him away in a cave-like grave that terminated under his kitchen, and Mr. McKee preached the funeral sermon of the man who had driven him from that very village not many years before. Since then the new chief has sent us several friendly greetings.

I am not writing to ask you for more money. They tell us that it is getting scarce back home just now. I am not writing to ask you for more missionaries much as we need them. I am asking you to join with us in a petition to Him who laughs at those rulers who take counsel together against Him and against His annointed, that a call for evangelists may soon come from Mbua Matumba's villages and many others as well.

Bibanga, Africa.

A REVIVAL IN GEO. C. SMITH SCHOOL.

MABEL C. CURRIE.

ALL the year we have been looking forward to and trying to prepare for a revival meeting in our school. We had asked Miss Li—a most consecrated woman who was used to bring us a great blessing last year—to come back, but that was uncertain for a while. So in February a little group of about five—all except one school girls—began praying regularly that God would send just the right one to lead the meeting, and for a great blessing at that time. Those girls believed absolutely that God would answer, so when Miss Sloan one day announced that Pastor Chu was coming, they were not surprised, only most happy. So from then on, they prayed earnestly that the revival might begin in their own lives and that all of us might be prepared for the blessing.

Of course there were many others, both foreign and Chinese, praying for the meeting, but I especially wanted to tell you of these girls.

On April 14th Mr. Chu opened the services, preaching the first three days to the Christians only. The third day, he asked how many were willing and felt called to give their lives as Bible women, and eleven stood—all of the little prayer group, except one who plans to be a medical missionary.

The messages brought day by day were afire with the Holy Spirit, and the Christian girls seemed to be in the spirit of prayer—there would be great crowds coming from the prayer room. So when we went in on Friday, we expected, as Miss Sloan said, "to see the whole crowd"—the nurses were meeting with us, too—"broken down and swept in." Instead, the whole atmosphere was changed, indifferent, attention was not good, and Mr. Chu himself said he felt that Satan was doing

The music class in the Smith School. Seven volunteers are in this group

Some Smith School students—all daughters of our Presbyterian preachers

his best. The preacher was working under great physical disadvantages, and that day's strain had almost brought him to the collapsing point. Perhaps even that was a blessing, for it further aroused the girls and all to prayer and personal work.

At the final meeting yesterday afternoon, every person in the house stood up for Christ. Two others stood as promising to give their lives as Bible women (one of these Mr. Chu's own little daughter who had been rather determined *not* to!), and one of the nurses.

Never have I seen a more radiantly happy group than that which met last night to praise and thank God. They have actually, clearly seen how God will answer their prayer, and so their faith is stronger to pray for the removal of the obstacles in their way. And some of them have some real problems—engaged into a heathen home, has a mother who eats opium and is opposed to the gospel, and such things.

So will you not pray that these girls may be kept strong in their purpose, and that these who have for the first time come out on Christ's side may not yield to the temptations that will come, but that they may all daily grow in knowledge and grace?

Soochow, April 21.

A CHURCH WITH EVERY MEMBER A FOREIGN MISSIONARY.

MRS. H. L. TIMMONS.

THAT'S what the Shandon Presbyterian Church in Columbia is, for when the urgent need for doctors in Korea was presented to Dr. and Mrs. Timmons and they decided to go at once, allowing only one month for preparation, that church, of which they were members, said "We will help you" and this is the way they did it: the Woman's Auxiliary said, you buy materials and patterns and we will come and spend the day and get all the sewing done at once. The day was appointed and sewing machines from the neighborhood donated, the ladies arrived early, each with a picnic lunch hidden somewhere among her possessions. The cutting and sewing progressed wonderfully, keeping pace with the merry conversation which never ceased, for with the pastors wife as a self appointed chairman of the entertainment committee, this feature of the day's program was bound to succeed.

When lunch time came the dinner was spread and a happy social hour followed, then the sewing continued until there were more than twenty garments finished and many more were carried home by the different ladies and returned all ready for wear.

Then there were showers and parties and dinners and lovely gifts, and each day brought some mark of kindness and helpfulness from some member which made our preparation for de-

parture easier but our leave taking infinitely hard.

We have stored up in our hearts the sweetest memories of all these occasions and we feel that the Shandon Church has a very real part in whatever we may be able to accomplish in the great work of winning Korea to Christ. There is a live preacher at the head of this church and a live woman at the head of the woman's work and a wonderful spirit of unity prevails throughout.

We were made better fit for our service in Korea because of our association with these good people, and we would like for others to know how this church helped us, in a very practical way, to carry out the great commission, Go ye into all the world and preach the gospel to every creature.

Soonchun, Korea. May 10th.

MISSIONARY ARRIVALS AND SAILINGS

ARRIVALS.

From China: Dr. and Mrs. Allen C. Hutcheson, of Nanking. Dr. and Mrs. Hutcheson are at present visiting Dr. Hutcheson's father, and for the next six weeks may be addressed care Mr. J. C. Hutcheson, Signal Mountain, R. F. D., Chattanooga, Tenn.

From Korea: Dr. and Mrs. R. M. Wilson, Columbus, Ark.; Rev. D. Jas. Cumming. Winchester, Ky.; Rev. and Mrs. R. T. Coit, Meridian, Miss.; Rev. and Mrs. F. M. Eversole.

SAILINGS.

For Africa: Rev. and Mrs. H. M. Washburn, July 1st, on S. S. "Finland," from New York.

For Brazil: Rev. and Mrs. W. M. Thompson, July 15th, on S. S. "Pocone," from New York. Mrs. D. G. Armstrong, June 10th, on S. S. "American Legion," from New York.

For China: July 29th, from San Francisco, on S. S. "Taiyo Maru," Rev. and Mrs. Donald W. Richardson; Miss Orene McIlwaine, of Abbeville, S. C., and Miss Charlotte A. Dunlap, R. N., of Winnsboro, S. C.

July 22nd, from San Francisco, on S. S. "Hoosier State," Rev. and Mrs. Palmer C. DuBose.

For Japan: Rev. and Mrs. J. Wallace Moore, June 15th, on S. S. "Empress of Asia," from San Francisco.

Rev. and Mrs. W. McS. Buchanan, from San Francisco, July 29th, on S. S. "Taiyo Maru."

Mrs. C. Darby Fulton, from San Francisco, on S. S. "Korea Maru," June 20th.

For Korea: Miss Charlotte W. Bell, of Shelbyville, Ky., from Seattle, on S. S. "Bay State," May 27th.

THE NATIONAL CHRISTIAN CONFERENCE HELD IN SHANGHAI MAY 2-11, 1922

REV. WARREN H. STUART, *Hangchow*

FOUR great conference have been held in Shanghai, to mark the progress of Christiantiy in China. The first two were in 1877 and 1890. The third was in 1907, just 100 years after Robert Morrison landed alone in Canton. The fourth and greatest has just closed and its wondrous voices are still tingling in our ears. To give some faint echo and impression of it to the church at home is a privilege which anyone might covet.

The first three conferences had been composed of missionaries only; this one was composed of missionaries and Chinese workers in equal number. The latter took a more active part in the leadership and discussions, yet the missionary was not ignored or put aside. As far as possible every speech and each announcement were given in both languages and equal consideration was shown to Chinese and non-Chinese, man and woman, and each varying point of view. It was a splendid example of Catholic co-operation. The chairman, Dr. Cheng Ching-yi, and the head of the business committee, Dr. David Z. T. Yui, performed their duties with the utmost skill and fairness and efficiency. No one in the whole assembly could have done it better than these two did.

The theme of the conference two years ago was "The Chinese Church." All the discussions centered here, all

the studies which had captured the energies of our best leaders for months beforehand, focussed on this. "This meeting is the birthplace of the Chinese Church," declared Pastor Z. T. Kaung in his opening address and we all were thrilled at the thought of its no longer being a foreign church in China, no longer "the church in the mission field" as an appendage to the home churches, but a truly indigenous and united Christian Church of the Chinese, sister in love and fellowship to the great churches of the West. It is hard to say which rejoices more over this conception, the missionary who has sowed and toiled in tears these many years and now sees something beyond all that he had hoped for, or the Chinese who at last felt they were coming into their own.

Preparation for the thinking and the decisions of the conference went on for many months previously. Five commissions were appointed, consisting of the ablest leaders in the Christian movement, both missionary and Chinese. These called to their aid many other workers, and conducted thorough studies in the fields and problems involved. Commission I makes a report of 125 pages on "The Present State of Christianity in China." This is based on a still larger volumn of 600 pages. "The Christian Occupation of China," taking four years in preparation, the most complete survey ever made of any mission field. The church has made rapid progress in China. The six believers in 1842 had become 13,000 in 1877, 180,000 in 1907, and more than double that number or about 375,000 in 1922. Approximately one Chinese in every thousand is a Protestant Church member.

Commission II looks forward to "The Future Task of the Church." Their report emphasizes the development of an indigenous Christianity, thoroughly Chinese in expression as well as Christian in spirit. In the past Christianity has been too much of a foreign religion. Its leaders have been foreign missionaries, who have brought with them the many forms of thought and worship and organization, and many meaningless divisions of the West. The coming years must make Christianity at home in China, and the Chinese individually at home in the Church. City and country congregations, men and women, must be cared for pastorally and trained for service. The young must be given religious education in church and home and school. Moral, social and industrial problems must be met with applied Christianity. Literature must be produced adequate to the demands of a new China. There must be a generous stewardship of life and wealth, and a large development of the home missionary spirit. Vast unoccupied areas must be entered. Such in briefest outline is the task confronting the Chinese Church today.

Commission III, composed solely of Chinese Christians, prepared a report on "The Message of the Church." This was not intended to be a comple statement of theological doctrines, but rather a message drawn from the religious experience of the Chinese Church, and suited to meet the needs of today. It is a veritable trumpet call to faith and unity and service, and should rank as one of the great documents of modern church history. Its ringing sentences express whole-hearted allegiance to our common faith, and constitute a clarion-call to make that faith the common blessing of the Chinese race. The first part, addressed to believers, expresses the common Christian consciousness; the second part presents a telling appeal to their fellow-countrymen who have not yet accepted Christ. One cannot but wish that this great message could be read by many in Western countries as well.

Commission IV deals with the development of leadership. The fine showing made by the Chinese throughout the conference augurs well along this line. It seems axiomatic that from now on the leadership in Christian work will pass largely into the hands

of Chinese. How shall workers, paid and voluntary, of sufficient quality and quantity, be found for the task ahead of us? The supply of trained ministers is woefully inadequate. In all the Protestant Christian forces combined, only ninety-six men of college grade are preparing for the ministry, or an average of thirty-two available each year. Of those who have only a high school education, less than 100 finish the Seminary annually. Women's work lags far behind the men's, with little more than half the communicants, and only one-fourth as many Bible women as pastors. "In no other phase of missionary effort has the planning been less adequate to the demand of the situation . . . there is no more urgently important topic than the whole question of securing training, and then using an educated Christian ministry." There is a great need for doctors, educators and especially skilled literary workers. Indeed one is tempted to think that at this stage the missionary force could do no better than turn aside from the multitudes and concentrate on training a few leaders to whom the whole enterprise could be entrusted——as the Master did with the twelve.

The Fifth Commission deals with coordination and co-operation in the work of the church. As a result of the discussions on this subject, the conference elected a National Christian Council of 100 members, men and women, Chinese and missionary, representing all forms of work and all sections of the country. This council, having nothing to do with church polity or doctrines, will further co-operation among the churches wherever possible, make surveys and study conditions, and express the sentiment of Chinese Christendom on social and moral questions.

Such is a brief reveiew of the work of this great conference. There is so much else to tell about——the sectional meetings, the special addresses, the inspirational hours of devotion, the wonderful spirit of unselfish unity,——but space forbids. I must, however give a summary of the outstanding address of the conference, "The Church of Christ in China," by Dr. Timothy Tingfang Lew of Peking. This was a brilliant prophecy of what the Chinese Christian Church should be——nay, with God's help, shall be.

First, She shall be a fearless fighter against sin.

Second, a faithful interpreter of Jesus.

Third, a flaming prophet of God, proclaiming His justice and love.

Fourth, an obedient disciple of the Holy Spirit.

Fifth, a worthy teacher of the Bible.

Sixth, a genuine servant to the Chinese people.

Seventh, a defender of Christian unity and comprehensiveness.

Eighth. She shall be a courageous experimenter in co-operation.

"Such is the church the Chinese Christians need, which the Chinese Christians are praying for, and for which many will be willing to lay down their lives.

"This is the critical hour for each of us. We must search in our hearts and ask ourselves:

"Are we ready to join the Chinese church militant, to be fearless fighters against sin, believing in no compromise with any evil, individual or social? Can we faithfully interpret Jesus, both His Humanity and Divinity, and through our lives make known to the Chinese people the dynamic power and saving grace of the God-man?——Have we learned to co-operate with the young and old, old and new, with missionaries and Chinese? Can we agree to differ but resolve to love? In Him nothing is impossible. Are we ready?"

That was the greatest address of this great conference, and the greatest single sentence was taken from it: "She shall teach her members to *agree to differ* but *resolve to love*."

THE GENERAL ASSEMBLY ON MISSIONARY REINFORCEMENTS.

THE readers of the Missionary Survey will remember that at its December meeting the Executive Committee of Foreign Missions took action to the effect that, until our financial condition was radically improved, no new missionaries would be sent to the field, no matter how urgent the need, except such doctors and nurses as were necessary to operate our hospitals and take proper care of the health of our missionaries. At the same time action was also taken making a reduction of ten per cent in all appropriations made to our Missions for other purposes than those of missionary support and co-operative work. These actions were taken in view of what seemed to be a heavy impending increase in our missionary debt.

This action of the Executive Committee was commended by our Committee on Stewardship when it met to consider the Committee's Annual Report, and also by the General Assembly at Charleston.

The Executive Committee submitted to the General Assembly at Charleston the cases of certain missionaries under appointment, who had made their plans for sailing, and for whom certain churches had offered pledges of support, on the basis of the Annual Cost Fund of $1,350.00 each, the amount hitherto required as the condition of sending out new missionaries except in cases of special emergency. In addition to these special cases certain imperative needs were also presented for the Assembly's consideration, with the request for instruction as to whether or not they should be filled. The Assembly authorized the Committee to send out a few of those whose cases were thus presented, seven in all. Having given this authority the Assembly then took the following action:

"That besides the above mentioned reinforcements, the Executive Committee is enjoined to exercise the utmost caution in assuming additional obligations, either by sending out additional workers or otherwise enlarging the work, that are not, in the Committee's best judgment, fully covered by additional income, over and above the previous donations of those offering special contributions for such special objects."

At the June meeting of the Executive Committee action was taken that "in the judgment of the Committee the amount required for this purpose is $2,700.00 and out-going expenses for each new missionary." This represents the *per capita cost* of the entire work at home and abroad, and is reached by dividing the total cost by the number of missionaries on our roll. The amount varies of course in individual cases, but this is the general average. The elements included in it are salaries and allowances, rents, medical and other emergency expense, furlough and out-going travel, home administration, plus the cost of all the work on the field.

This is a very considerable increase, more than the doubling, of the *per capita* cost of the work since the year 1907 when our Missionary Platform was adopted, and when we estimated that the per capita cost was $1,200.00 a year, and that $1,000,000.00 a year would be sufficient to finance the entire work until it was finished.

The causes of this increase are manifold, the chief one, perhaps, being the general rise of all prices resulting from the decreased value of our dollar in the markets of the world. A very important element of the increased cost, however, is the remarkable development of the work on the field, which necessarily involves increased cost just in proportion to its development. In other words, the increased *per capita* cost of our work is largely due to the success of the work, as represented in the establishment and growth of indigenous churches, which is the objective towards which all our work is directed in all our fields.

As showing what this development

has been through a period of twenty years attention is called to the subjoined tabular statement, prepared by our Treasurer, Mr. E. F. Willis, and submitted by him as information to the General Assembly at Charleston.

It will be seen from this statement that we do not fulfill our missionary task simply by appointing and sending our missionaries. There is another side to the task, that of providing for the native side of the work, which constantly becomes increasingly costly and of increasing relative importance. If we had unlimited income we could profitably send out a largely increased number of missionaries. But with a limited and inadequate income wise administration consists in preserving a proper balance between the two branches of the work. To sacrifice the native side of the work for the sake of sending out more foreign workers would be to sacrifice the end to the means.

	Miss'y	Native Workers	Schools	Students	Hospitals	Receipts	Disbursements
1902	166	132	21	1078	1	$ 164,883	$ 168,425
1903	174	141	35	1545	1	180,458	184,958
1904	165	195	54	1281	3	236,528	219,715
1905	193	199	55	2803	3	226,284	212,423
1906	206	293	51	3274	3	259,617	274,344
1907	216	245	57	3922	4	276,282	315,860
1908	226	455	65	4531	4	323,878	370,264
1909	260	511	92	5522	6	412,156	419,500*
1910	284	612	200	6828	7	420,602	430,640*
1911	297	624	190	8907	10	452,513	448,500*
1912	317	786	219	10979	11	501.412	525.146*
1913	235	852	247	11124	12	631,069	639.884
1914	319	1062	279	11971	13	507,182	525,237†
1915	339	1227	324	12375	14	522,515	567,752†
1916	358	1846	457	16012	14	507,801	536,179†
1917	377	2471	565	24004	14	541,602	560,863†
1918	381	2834	715	25264	14	620,330	677,564†
1919	384	3024	752	27684	14	760,599	837,904†
1920	384	2802	739	26117	14	980,216	1,000,320†
1921	424	2874	884	29574	16	1,061,512	1,140,698†
1922	463	3406	1082	36644	17	1,148,005	1,195,023†

*Liabilities reported	$ 56,1$9	Deficit	$ 18,053.23	Deficit (con.)	$128,131.72
" "	86,951	"	63,286.98	"	216,657.19
" "	121,871	"	62,766.04	"	164,622.07
" "	104,568	"	73,425.92	"	242,626.58
				"	251,704.49

ON THE PATH

EGBERT W. SMITH.

IT may surprise some of the good people at home to know that as I pen these lines in Mr. Crane's hospitable home at Mutoto I am wearing my light overcoat and listening rather longingly to the crackle of a fire in the adjoining room. And this in the torrid zone!

Far the most novel and fascinating part of my trip thus far has been my fourteen days' journey by hammock and on foot from Lusambo to Bibanga and from Bibanga to Mutoto. My companions on the path, usually one at a time but for a few days two, were Messrs. Bedinger, McKee, McElroy, V. A. Anderson, and A. H. Miller. My own brothers could not have been kinder.

Each hammock had six carriers serving two at a time in rotation and going at a swift stiff-kneed walk that kept the others at a steady trot. Other bearers carried our baggage, cots, cooking untensils, and the like, swung on poles with a bearer at each end. One or two of the relay carriers as they trotted alongside played on a little na-

tive musical instrument while the whole company usually kept up a series of harmonious sounds, half song and half grunt, in perfect time and rythm with the pad, pad, pad, of the feet of the hammock bearers. On the levels we rode in the hammocks but on all the up grades and steep descents we walked.

Most of the way was among grassy uplands continually swelling into immense smoothly rounded hills whence we would look out across what seemed a storm-tossed ocean of green, now rolling up into great billow crests that shone gold in the sun, now sinking away into black-green depths. Delightful beyond all other parts of the path were the deep forest-filled canyons in which the wide trail was so completely embowered with the dense foliage of trees and climbing vines that we walked in a cool, green, fragrant subway crossed at its lowest point by a crystal clear little stream murmuring over red, yellow, or purple rocks or slipping silently over sand as white as milk. Many of these canyons were tremendously deep requiring the most strenuous climbing with hands as well as feet. I was continually reminded of Gwen's Canyon in the "The Sky Pilot" and of scenes in the North Carolina mountains. Sometimes for miles we would travel in a footpath ten inches wide amid thick grass rising high above our heads. The creeks we crossed borne on the naked back or shoulders of a native and the rivers in native canoes often thirty feet long.

Through at least 100 villages we passed, always exciting the greatest interest, scores of the villagers, especially the young people, running alongside our hammocks with smiles and native songs. Of these villages, seventeen were our Mission outstations where we spent the nights, usually in the cottage of the native evangelist, and at all of which, as well as at some other points, we held services. At the beating of the native wooden drum the Church shed would be speedily filled. After one or two gospel hymns the missionary would introduce me by the name given me by the natives, Muakashi Munene, which means "The Great One Who makes (people and things) Better." These natives, by the way, have remarkable insight into character. After a brief address from me, interpreted by the missionary, and a hymn and scripture reading, the missionary would preach, while I, in a chair facing the audience, would study the people.

After closely observing large congregations at our main stations, and about thirty other audiences in different parts of our mission territory, I record my surprise at the physical excellence of the people. With rare exceptions they have fine figures, due no doubt to their open air life, while the women's habit from childhood of carrying all loads on their heads has given them an erect and graceful carriage that any western woman might envy. The average native foot is about as well shaped, with as high an instep, as the average white foot. I was especially struck with the native head, which is well proportioned, with good forehead, and abundant brain room above and in front of the ears. The nose is broad and low and relatively less prominent, and the mouth and lips are larger and relatively more prominent than the same features in the average white face. In most of the congregations I was struck with the unusual width between the eyes, a good sign of mental breadth and capacity. In a single outstation audience I often noticed several people whose eyes seemed almost abnormally wide apart.

If the above description does not tally with the popular notion of the African negro, the explanation is simple. Strickly speaking these people are not Negroes. There are four native races in Africa, all dark skinned; the Bushmen, the Hottentots, the Negroes, and the Bantus. From the Negroes on the West Coast, the Guinea Coast, came most of the slave ancestors of our America colored people. The largest

African race is the Bantu, numbering about fifty million, and speaking 300 languages and dialects which all show a striking uniformity of construction but which are as different from the languages of the Negro racial group as English is different from Chinese. The people of the Upper Congo are Bantus and it is among them our Mission is working. While emotionalism is a distinctive trait of the American negro, it is not a distinctive trait of the Upper Congo people. Sobriety is as marked a feature of the religious life and worship of the native Christians here as it is of our white Christians at home.

How I wish these white Christians could have sat with me in those outstation services! Only a small fraction of the people attending were Christians, though a larger fraction were usually catechumens, that is, enrolled members of the native evangelist's study cass. Yet the whole congregation had usually been taught by the evangelist a large number of the gospel hymns, both tunes and words, since few had learned to read and only the evangelist owned a hymn book. The people, though, have wonderfully quick and retentive memories and delight in singing.

Think what it must be in a heathen village, brooded over by dark and cruel superstition, to have this Christian outstation where scores of people regularly gather, long before they are ready to give up their heathen vices, charms, witch-medicines, and fetiches, to sing from memory such hymns as "The Great Physician," "Trust and Obey," "Who is on the Lord's Side?", "Jesus Loves Me," "There is a Fountain," "Pass Me Not," "I Hear Thy Welcome Voice," "Come, Thou Fount," "The Head That Once Was Crowned With Thorns," "Great God, How Infinite Art Thou," "Jesus Is Calling," "I Have a Savious," "Hide Me," "Ring the Bells of Heaven," "Shall we Gather at the River," "All Hail the Power of Jesus Name," "How Firm a Foundation," "Safely Through Another Week," "Oh Happy Day," "Stand Up for Jesus." The words and tunes of all these hymns and many others I have heard sung from memory in far away outstations where the majority of the singers were still heathen. The effect of this in undermining superstition and insensibly supplanting heathen beliefs with gospel truth, it is hard to overestimate.

The various daily meetings in these outstations for prayer, preaching, school teaching, and singing, are in charge of the local native evangelist and the local native teacher. Lamentably few and far between are the visits of the missionary evangelist whose outstation field is chronically far larger than he can adequately superintend. More evangelistic missionaries, both men and women, are imperatively needed.

Usually seated on small logs laid on the hard dirt floor, the men on one side, the women on the other, and the young folks in front, clothed only in the customary loin cloth plus a bewildering variety of bead or metal bracelets, anklets, armlets, and necklaces, all paid close and reverent attention to the missionary's message. Continually I would notice in these outstation audiences faces here and there whose strained and utterly absorbed listening bore witness to some deep sense of spiritual need.

But this letter is already too long. I have prolonged my stay at Mutoto to attend an exceedingly important meeting of the Mission's Ad Interim Committee. In three day I take the path again, this time on a bicycle with Rev. Conway Wharton, for Bulape to hold my last Station Conference. I shall probably sail from Matadi for Antwerp on May 29 after a stay of 141 days in Africa.

Mutoto, April 17, 1922.

NOTES FROM THE TENGHSIEN BIBLE AND NORMAL SCHOOL

MRS. B. C. PATTTERSON.

THE spring term has begun auspiciously. The students are doing good work and are eager to learn, so teaching is a pleasure.

Main building of the Tenghsien Bible and Normal School

The Seminary of the Chinese Shantung Presbyterian Church is to move here in August.

The new Seminary Buildings are going up apace. They share part of the grounds of the Bible Normal school.

This new institution is in a large measure a protest on the part of Chinese Christians and also of a large majority of the missionaries against the teachings in the Tsinanfu Union Seminary.

I attended a pastors meeting recently during which one of the pastors said if the American Church loves us indeed ask them to only send out missionaries who are loyal to the word of God.

We had ex-president Carrier of the Wisconsin Synodical College with us last week. It was especially opportune to hear this notable man address the student body and tell them that as a pastor he had led his congregation in prayer for the Chinese every Sunday for many years.

A savage anti-American propaganda was put on in Northwest China just recently. It was a political trick but of course fooled and divided many people.

A piece of dough was sent to each of ten families and each one was to send a piece to ten others and so on. And the message was one of murder. But for the prompt action of the noted Christian General Feng in arresting and decapitating some ring-leaders, no one knows what would have happened.

A Tenghsien barrow—peculiar to this part of China

TWO GATHERINGS TOGETHER

MRS. T. S. BRYAN.

OUR church has been recently greatly blessed in two "Gatherings-Together" which she has had in the great interest of Foreign Missions.

The first of these was in March, when the Woman's Auxiliary had a Picnic Lunch which brought together about 150 of the men, women, and Children. There were messages of a personal nature from each of the seven countries in which our church is at work. These were inspiring, and surely must bind more closely the ties that already exist between the home and foreign church.

One of these from Rev. R. D. Bedinger of the Congo is sent to you at his request that others may feel the pulse of those at work in that far distant land. Besides these messages we had one from Dr. Melton Clark on the rapid growth of Foreign Missions.

Words of our old church hymns were

printed and placed in each one's hands, and Mr. Marshall Woodson of the Theological Seminary led the singing. The venerable Dr. Painter of China pronounced the benediction.

The delicious viands served by the women of the church on tables decorated with the early Spring flowers were by no means the least part of "this day well spent" and many grateful hearts rejoiced in the opportunity thus to express a vital interest in our great work.

The second Gathering-Together was on the 5th Monday in May when the busy women of the old First Church again honored themselves, the cause, and the church.

The Birthday Party was the occasion, and was most successfully carried out according to the hints contained in THE SURVEY. A large number responded to the invitations sent out. Delicious home-made cake and lemon punch were served. The Birthday-cake was presented to our new pastor, Rev. R. A. Lapsley.

The former pastor Rev. A. W. Blackwood added much to the occasion also—he having preached the baccalaureate sermon at Chicora College.

The Birthday offering for Miss Dowd's school was $108.00. The writer has been much interested in accounts of the work—especially mission study work—done in various portions of the field. From no other church has she seen a record of what was done here last fall and what surely is largely responsible for a growing interest in this church in Foreign Missions.

Early in the fall a normal class was formed for the study of 'Triumphs in the Congo." The members of the class—few tho' faithful—were afterwards used in the different circles as leaders of the book. Result—100 books sold in the congregation—a vital living interest in a work hitherto unknown and the Congo basin put on the map. Let us not play longer at missions—Let us put *ourselves* into a work so well worthwhile. Who knoweth just *who* has come to the Kingdom for such a time as this.

Columbia, S. C.

WE ARE DEPENDING ON YOU

ROBT. D. AND MRS. BEDINGER.

IT is significant that the Great Commission was given directly to but "eleven disciples."

So, the actual evangelizing of the heathen world today seems committed relatively to few missionary men and women.

But, indirectly the commission was entrusted to every man, woman and child who has experienced the blessedness of salvation.

Alone, without the sustaining faith, prayers, courage, money and co-operation of the hundred and more believers in Jerusalem, the eleven Apostles could not have carried out the Saviour's command as it related to them.

Similarly, no more can we "on the firing line" toil and preach and win souls without the constant co-operation of those at home.

The work is one, no matter how far scattered the laborers.

Our successes are your successes; our failures are *too* often your failures.

While our "sufficiency is of God," yet we live in a material universe, and therefore we must depend upon you for certain material things.

Hungry orphan mouths must be fed, naked bodies must be clothed, the sick and suffering must be ministered unto, schools must be maintained, buildings must be erected, evangelists must be trained and sent forth, the flock must be shepherded. All such activities call for the expenditure of money, much more money than is now coming in.

The heathen world will never, can never, be won—the conquest of Africa,

of the Congo will never be made—on the present scale of giving and serving.

Four dollars per capita for foreign missions by the Southern Presbyterian Church will never provide the increased missionary force needed to complete your and our job.

Why have we not one hundred missionaries in the Congo instead of sixty? Why has not China five hundred instead of one hundred and sixty odd? And so on for each field?

The greatest discouragement we have experienced during our missionary career came as the result of a letter from Nashville in response to our plea for more medical men and women. It was shown that the eight medical missionaries called for would mean an additional expenditure annually of $16,000 dollars; and that if the other fields were supplied proportionally the additional annual cost to the Committee would be $40,000 dollars; and that if all the imperative immediate needs were met the additional annual expenses would be increased $600,000 dollars! Therefore, the fault does not lie with the committee in Nashville.

We have not had the heart even to attempt a reply.

The thing that hurts is this: that there are hundreds of men and women who would come out, if there were sufficient money to provide for them.

We are depending on you to pray for the consecration of wealth in order that the consecration of life may be utilized more.

We are depending on you for a more Christ-like, a more statesman-like, a more business-like management of your job. *Lusambo, Congo Belge, Africa.*

HIDDEN TREASURE

1. How must the ministry of healing be performed, to be most effective as an evangelistic agency?
2. Attention! Medical students volunteer for summer evangelistic work, where?
3. S. O. S. call, for what?
4. Some elements that cause the increase in missionary support, what are they?
5. A rest home to which we are looking for great benefit, where is it and who has charge of it?
7. Home Mission work for Brazil, where is it to be, and who will undertake it?
8. A contrast; fifteen years ago and now, going from New York to Rio.
9. Her 85th mile-stone nearly reached, her spirit young, her ardor unabated, her influence immeasurable, who?
10. The missionaries made friends with a coffin, where?
11. A church that "equipped" its missionaries indeed and in truth, where, and who were the missionaries?
12. Could double their fifty beds, and still lack room, where?
13. What is Dr. Crawford's picture of the young men of China, today?
14. Answered prayer! what was the result?
15. Six believers in 1842, how many now?
16. What was the "message of dough?"

SENIOR FOREIGN MISSION PROGRAM FOR AUGUST, 1922

Arranged by MISS MARGARET MCNEILLY

TOPIC—MEDICAL MISSIONS

Hymn—Shout the Glad Tidings.
Lord's Prayer in concert.
Minutes.
Roll Call—Answer with the name of a hospital in our foreign field.
Business.
Hymn—Selected.
Devotional
Prayer—That God would touch the hearts of some doctors, that they may volunteer for His work in our needy fields.
Quiz—Hidden Treasure.
Solo—Selected
Topical—Medical Education
Our Medical Missions
Back from Furlough.
Dr. Crawford returns to Kashing.
Prayer—for the needs as brought out in the above articles.
Hymn—The Light of the World is Jesus.
Close with sentence prayers.

SUGGESTIONS.

For the Devotional, use the scripture selections given in the Monthly Topic, in the current issue of THE SURVEY.

Review some of the Medical work of the various fields. Point out the need, and have special prayer for these.

Ask the members of the Auxiliary to make daily prayer for our medical work, that the desperate need may be relieved.

BOOK REVIEW

ROCK-BREAKERS—Kingdom Building in Kongo Land—by P. H. J. Lerrigo, M. D., The Judson Press, Philadelphia; pp. 200; $1.25 net.

To read this book is to take a trip to the Congo with a traveler most delightfully human in sympathies and keenly able to see and to say. The tang of his lively interest in Congo Land and Congo people and the light of his intelligent interpretation floods his chapters with charm and worth.

A book not only for the student of Christian missions, but for the lover of nature and of folks.

FOREIGN MISSION RECEIPTS

RECEIPTS APPLICABLE TO REGULAR APPROPRIATION

	June 1922	June 1921
Churches	$30.038.83	$33.783.31
Sunday Schools	1,233.61	752.68
Sunday Schools—Japan	7,576.16	
Sunday Schools—Educational		4,694.33
Societies	6,843.09	10,057.22
Societies—C. E. Missionaries	181.40	43.95
Societies—Miscellaneous	7.00	
Miscellaneous Donations	1,220.40	2,508.37
Miscellaneous Donations—Sundries	21.54	
	$47,112.03	$51,839.86
Legacies	12.00	17.75
	$47,124.03	$51,857.61

THREE MONTHS, APRIL 1st TO JUNE 30th, INCLUSIVE.

Churches	$104.677.30	$148,024.17
Sunday Schools	2,669.05	2,462.23
Sunday Schools—Japan	2,519.45	
Sunday Schools—Educational		7,346.72
Sunday Schools—Miscellaneous	101.97	232.64
Societies	22,078.51	33,776.46
Societies—C. E. Missionaries	1,075.46	411.67
Societies—Miscellaneous	7.00	
Miscellaneous Donations	7,009.95	11,981.85
Miscellaneous Donations—Sundries	26.54	
	$147,165.23	$204,235.74
Legacies	2,171.89	2,293.52
Total Regular Receipts	$149,337.12	$206,529.26

Initial appropriation for year ending March 31, 1923	$1,206,912.08
Deficit, March 31, 1922	251,704.49
	$1,468,616.57
Receipts for objects not in Regular Budget	$ 20,744.08
Appropriation for objects not in Regular Budget	$20,744.08

EDWIN F. WILLIS, *Treasurer.*

Nashville, Tennessee, June 30, 1922.

Christian Education and Ministerial Relief

REV. HENRY H. SWEETS, D. D., EDITOR,
410 URBAN BUILDING,
LOUISVILLE, KY.

MR. JOHN STITES, TREASURER
LOUISVILLE TRUST CO.,
LOUISVILLE, KY.

A LIFE WORK COMMITTEE

MR. CHARLES JERVEY.

IN the summer of 1921 a dozen of the young men and young women of the Central Presbyterian Sunday School went to Blue Ridge, North Carolina, as delegates to the Missionary Education Movement Conference, and at that time was conceived the idea of the establishment of a Life Work Committee as a regular part of the organization of the Sunday School and Church. Mr. John J. Eagan, Superintendent of the Sunday School, appointed one of these delegates as chairman of the committee and three other members were then added, two of the four members being volunteers for life service, and the other two being members of the Sunday School who were very much interested in this work.

Upon the return of the delegates a series of talks was arranged for the closing exercises of the Sunday School. On each of two Sundays following three of those who had been to Blue Ridge spoke to the School of the inspiration they had received, these talks leading up to a third Sunday's services. On this day, called Decision Day, our pastor, Dr. Ben R. Lacy, made a splendid appeal to the members of the Sunday School to dedicate their lives, at least partially but preferably wholly, to the Master's service, and Life Work Decision cards were given out to all scholars in the older Junior classes and the Intermediate and Senior departments. The teachers, having previously met together in connection with this work, were fully aware of what was expected, and were asked to pray daily for each of their scholars. We thought it inadvisable to ask the scholars to make an iron-clad promise for life service, and yet we did not care to use any weak form of pledge; we therefore decided on the following:

"A CHRISTIAN'S FUNDAMENTAL LIFE WORK DECISION.

I will live my life under God for others rather than for myself, for the advancement of the Kingdom of God rather than my personal success.

I will not drift into my life work, but I will do my utmost by prayer, investigation, meditation and service to discover that form and place of life work in which I can become of the largest use to the Kingdom of God.

As I find it I will follow it under the leadership of Jesus Christ, wheresoever it take me, cost what it may.

signed ————————"

(Reverse side.)

"Think over prayerfully what is implied for you in signing this card. Sign it. Memorize it. Keep it in your Bible. Test your purposes by it daily." ———

About 40% of the attendance of the classes involved, or 140 members, signed these cards. Among these were several of the teachers themselves who, as well as the scholars, were greatly interested in the work.

This Day was one of the most remarkable in the history of our Sun-

day School, and perhaps assisted in the splendid growth of the School, which went forward more in 1921 than in any previous year. In order that these pledges might not be forgotten, and in order to clear up all hazy ideas some scholars might have had on the subject of life work, our superintendent arranged for about two talks a month for several months following. These talks were made by some of the most prominent business or professional men of the city, and in two or three instances by missionaries on furlough. These talks were practically all made during the closing minutes of Sunday School, directly after the lesson period. All of the teachers had been requested to bring into every lesson as much of the life work idea as possible, the result being that the pupils were prepared for and interested in these closing talks. We have endeavored since those first few months to follow out this same idea, though we have not had the speakers quite so frequently. At every meeting of the Executive Committee of our Sunday School the Life Work Committee makes a regular report, and at every teachers' and workers' meeting plans are also brought before those present. The teachers have now become accustomed to assisting in this work, and are ready and willing at all times to do whatever is asked.

We have secured supplies of literature from Dr. Henry H. Sweets' office at Louisville, Ky., and this has been used on numerous occasions. We also send the names of those who sign the cards to his office. On the second Sunday of the New Year 1922, the Life Work committee sent to every Senior and Intermediate teacher, and to every teacher of an older Junior class a request urging that their efforts to bring out a call for service to the Master might be renewed. Supplies of the literature best suited to the age of the pupils taught were furnished to the teachers, each one being asked to pray definitely for each scholar as these booklets were turned over to him. We do not know of any literature that could have been of as much service as these inspiring stories and articles, and many requests were made by teachers and scholars, even by some of the youngest ones, for extra copies. We would like to say also that the service given by Dr. Sweets' office was always prompt, efficient, and sympathetic, and his assistance in the work of our committee has been one of the most cheering things we have met. Several times our committee received urgent requests for booklets which were needed at once, and always they arrived on time, oftentimes with some valuable suggestions from Dr. Sweets. Some of the most helpful of these booklets are: for young men and young woman, "What Constitutes a Missionary Call," by Robert E. Speer, and "Every Man's Life a Plan of God," by Horace Bushnell, and a number of booklet series and booklets by Mildred Welch, as "The Great Adventure" for Intermediate boys, "The Real Romance" for Intermediate girls, "The Voices of Girlhood" for all girls, and "The Boy Scout Series" and "Junior Hero Tales" for Juniors.

We have also extended this work to the Young People's Society of Christian Endeavor of our Church. The President of the society has now appointed one of the members for this work. In this way, many members of the society who do not attend our Sunday School or Church are to be reached. The Missionary committee of our Sunday School has also co-operated with our Life Work committee, and we believe that much can be done

by bringing closer the work of these two committees. We have used to great advantage numerous posters, most of which have been made by some members of the Sunday School, and we have put up, at our Superintendent's request, in the center of the Sunday School room above the rostrum, a large poster with Christ's words: "Go ye into all the world and preach the Gospel to every creature." No scholar coming into our Sunday School, therefore, can fail to see this card.

In conclusion, we would like to give most of the credit for whatever good has been accomplished through these irregular efforts where the credit is due, that is, to simple, earnest prayer, as, without plenty of this, there would have been no use for us to begin this work. We have hardly begun to use it as we should, but we believe that real results of work along this line, as well as of any other effort whose final aim is the bringing in of Christ's Kingdom, lie in the prayers that are offered up for it to God. May we quote, therefore, from Mildred Welch's "The Bugles Blow," "Then let your prayers, your ardent prayers, possess the air. Let there be no day nor hour but that earth's ascending prayers shall stir the lamps that burn before the throne of God.

"No room in any house, no street in any town; no garden, no field, no stretch of wood, no silver winding stream; no store or office-building, factory or college hall, but shall say at set of sun: 'From us there sped today winged arrows to God's great battle drawing on.'

"Then into that high place unseen of men where now the battle rages shall come your prayers all armed in light, and the cloud of witnesses, looking down, shall say: 'At last they pray on earth. They pray Thy Kingdom come, O Christ'."

"PATIENCE—UNTIL"

REV. S. M. GLASGOW, D.D.

"*Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it until he receive the early and latter rain.*"—*James* 5:7.

IT is the "Patience—Until" that insures the rich, golden, harvest. A partial patience never guarantees participation in the happy fruitful season. "The kind of a God we have," says Isaiah, "And who of the heathen can match Him?" is "A God who worketh for him who waiteth for Him." It demands a colossal courage to give God time to work out the larger, lasting, blessing. "He that believeth shall not make haste"; he is not in a fuss, he is not confused by noise and strife. Why should he be when he has yielded the issue into an infinitely able hand?

If the "Patience—Until" spans the drought it will hear the welcome patter of the rain drops falling from God's fingers. Let the husbandman see to it that all is ready for the coming shower; that the preparation, which is His, has been fully wrought: then the "rain shall come down—from heaven" and bring the "precious fruit" to ripened and sweetened maturity.

How eagerly God scans the pressing crowd of Christians for the "Patience—Until" man or woman. Only in such and with such does He plan His large and lasting spiritual contracts.

With such He enters the weary grind

of Preparation for Life Service. He strengthens the heart against alluring short cuts and premature plans: and the country boy who has the "Patience—Until" becomes the world citizen, shaping and guiding the thought of thousands of his own generation.

With the "Patience—Until" man he sets out on a many-thousand-mile journey to tell the heart of Africa about the Heart of Jesus. What a harvest home! Thousands of black men and women daily gathering, His praises to sound, His word to know, His Son to honor and Cannibals have become Christians.

With the "Patience—Until" parent, God delights to work and wait. What sufficiency of supplies He furnishes for the tender and firm touch that is moulding and making the man of tomorrow! How He stimulates hope and whispers promise in the mother's heart for the unpromising youth whom she loves! How he gives to her faith-eyes to see an Augustine in a wayward and sin-loving son. Ah! the "Patience—Until" parent! What an husbandman! What infinitely precious fruit! What an ally of the Almighty! What a harvest home!

HIGH LIGHTS IN THE ANNUAL REPORT

THERE are many things in the Annual Report of Christian Education and Ministerial Relief to cheer and encourage. The gifts received from churches, Sunday Schools and individuals were larger than for any previous year except 1920, when there was a special campaign for the Graham Building.

Letters coming to the office from all parts of the church show a widening and deepening interest in all the various causes with which the Committee is entrusted: an interest that is based on an intelligent knowledge of the field of our work, its needs and our visions for its future scope and growth. For this steadily growing interest and intelligent knowledge we believe the splendid work of the Woman's Auxiliary is largely responsible.

There are signs on the educational horizon that a great awakening is coming in our country to the value of the small college. Many of our Synods put through vigorous campaigns for their schools and colleges and their success has brought fresh courage and enthusiasm to cheer and inspire the other Synods to work for their own institutions.

We believe that along with the appreciation of the value of the small college in our national life is coming a new vision of the teacher and the worth and dignity of his high calling. Hoping to arouse and deepen this sense of appreciation the Department of Education has issued a series of "Teacher Stories" to which it plans to add other stories of the great teachers who have "handed on the torch."

The Student Loan Fund continues to grow in the extent of its service. The young men and women who have borrowed from it are paying back their loans with remarkable promptness and the money is going out again to others. The list of Memorial Scholarships is steadily lengthening. More and more Sunday Schools and churches, parents and friends are making it possible for some loved one "over there" to shine on here and work through the lives of boys and girls whose dreams of an education for service have been made possible through these scholarships.

But of all the things that hearten us

for the new year's work there is nothing on which the high lights so play as the response that has come to work among the young people.

The reception which the splendid service of our Life-Work Secretaries, Mrs. Hazen Smith, Miss Charlotte B. Jackson and Rev. Luthur M. Dimmitt has met in our own schools and colleges, in the State Normal and Technical Schools and the Universities constitutes nothing less than a challenge to the church to broaden and enlarge this work. We hope very soon to put other Life-Work Secretaries into the field.

From parents and from boys and girls themselves who have faced the facts of life and destiny at some Young Peope's Conference letters are coming telling of the deep searchings of heart many are experiencing.

Outwardly the world may seem to be still bent on its mad rush for pleasure but we believe that "a tide that moving seems asleep" is rising in the church and this moving among the boys and girls is radiant with the promise of that day prophesied so long ago when saith God, "I will pour out of my spirit upon all flesh and your sons and your daughters shall prophesy and your young men shall see visions and your old men shall dream dreams."

FEWER OR MORE CHRISTIAN COLLEGES?

By JAMES E. CLARKE, *Field Secretary of Board of Education, Presbyterian Church, U. S. A.*

DURING recent years the tendency has been to decrease the number of Christian colleges conducted under denominational auspices. There were reasons for that tendency. They were good reasons. The denominational colleges in existence were not being adequately supported and, therefore, in many cases they were not able to keep up with the rapidly advancing educational standards of the country.

Moreover, some denominatins had established institutions of higher learning without much regard to existing institutions conducted by other denominations. As a consequence there were colleges only a few miles from each other, both or all of which were financially unable to provide what is necessary for standard college work. Such a situation was discreditable to all the churches.

Whether or not the total number of colleges should have been decreased, it was wise to discontinue certain institutions because of their location. It becomes increasingly evident, however, that had all of the Christian colleges been wisely distributed originally on the basis of the needs of the country, there would have been no reason for discontinuing any of them, except because they were not adequately supported. In short, there were really good reasons for the relocation of many institutions of higher learning.

As time passes it becomes increasingly evident that the principal reason for decreasing the total number of colleges was lack of support. It is true that another consideration was influential. The tendency in recent years has been toward combination, toward bigness. While we still speak of "the small college" as having great advantages for the student, the spirit of the times has been, and still is, such that the word "small" seems in the popular mind to suggest something that is discreditable. The tendency has been to have fewer but larger colleges.

We have now reached the time when it has become apparent to all who look into the immediate future that one of two things must happen: Either the number of colleges must be greatly increased, or else—and from the financial point of view this amounts to practically the same thing

—existing colleges must be so enlarged, with many additional buildings and instructors, that they will at once become subject to the well-founded criticism directed against our very large state institutions where little attention can be given to the individual student.

There has been a remarkable increase in the number of students. Accurate statistics are always seriously out of date before they reach the public, and correct figures for the present year cannot be given; but it is well known that practically all standard institutions are overcrowded, that they lack buildings in which to accommodate the additional students who have had to be turned away, and that they lack faculties large enough and equipment complete enough to minister to an increased student body. On the basis of the increase of college attendance during six years it has been figured that by 1950 there will be from 1,000,000 to 1,200,000 students taking college courses as compared with approximately 300,000 at the present time. The church, therfore, must face a serious question. Should these hundreds of thousands of new students have nowhere to go except to state universities? If they are to be cared for in institutions under Christian direction, then the church must provide millions of dollars for new colleges or for the enlargement of those now in existence.

We are told that the increase in six years since 1914 is equal to 100 colleges the size of Vassar. If that increase continues, as it is likely to do, by 1950 the country will need at least 1,000 more colleges of 600 students each. What will the church do to provide for their needs?

"CLOSE UPS" OF CERTAIN LIVES.

No. 1.

He is an old minister.
He served Christ through a long life.
He was stricken with blindness.
He was taken care of and he is happy.
You did it. But what about the future?

No. 2.

He is an aged minister.
He served the church for years.
He built churches in home-mission fields.
He educated poor boys and girls.
He is infirm now, alone and helpless but for you.

No. 3.

She is the daughter of a minister.
She has struggled to care for and educate her children.
She is the mother of a family.
She is the widow of a minister.
Now her health has failed and she is just one of the 182 widows who are turning to the church.

No. 4.

He was a mountain boy.
He educated himself.
He gives promise of becoming a fine preacher.
But he is threatened with tuberculosis.
He is getting better. Your gifts did it.
Are you going to stop now?

No. 5.

They are orphans.
There are 34 of them.
Their fathers died in the service of the church.
Doesn't that make them *your* orphans now?

No. 6.

He is one of them.
He served the church for nearly 40 years.
He had one wish at the end—to await the resurrection morning by the side of his wife buried in another state.
Because of your gifts he closed his eyes in peace.

"The best way to teach a virtue is to live it."

General Assembly's Stewardship Committee

M. E. MELVIN, EDITOR. W. F. GALBRAITH, ASSOCIATE EDITOR.
413 TIMES BUILDING, CHATTANOOGA, TENN.

A CATECHISM ON THE WORK OF THE STEWARDSHIP COMMITTEE

Read the new book—"Our Church at Home."

1. *What relationship does this Committee bear to the Four Executive Committees of the Church?*

Ans. It is the duty of this Committee to furnish the supplies on which the others conduct their work. For example, while the Foreign Mission Committee is busy planning for and sending out missionaries in our world wide task; while the Home Mission Committee is busy with the work of the immigrant and the destitute sections of the church; while the Committee of Education and Ministerial Relief is busy with Colleges and the care of the aged ministry; while the Committee of Publication is busy with the Sunday School task of the church—the Assembly's Stewardship Committee is charged with the task of raising the annual budget for all benevolences. The Army has the Cavalry, the Infantry, the Artillery and the Aviation Corps. These do the actual fighting. But there must be also a Quarter-Master's Corps which provides food and supplies. The Stewardship Committee is the Quartermaster's Corps of the Church so to speak.

2. *Is it then merely a Money Raising Committee?*

Ans. No, most emphatically. The general impression is that raising money is the sole task, but it will be fatal to the work of the whole church if this should ever be the sole and only function of this Agency.

3. *What are some of its other tasks then?*

Ans. The Program on which the Committee works is known as the Presbyterian Progressive Program, and this Program has eight objectives. Among them are an increase in family altars; placing a church paper in every home; the enlistment of young people for definite Christian service; the increase of the evangelistic spirit; missionary education. These are the spiritual objectives which are the final purposes for its existence.

4. *Do we not have too many objectives?*

Ans. Yes, and the 1922 Assembly directed the Stewardship Committee to simplify and restate the eight objectives. They will probably be announced soon and grouped into five instead of eight.

5. *Why call our Program the Presbyterian Progressive Program?*

Ans. First it is a *program* with certain well defined aims or goals each year. Second it is *progressive* in that the goals are increased yearly as the church grows. Third it is *presbyterian* in that the courts of the church from the session to the Assembly are behind it.

6. *What is the financial goal for the next three years?*

Ans. $4,500,000 for the year ending March 31st, 1923; $4,750,000 for the year ending March 31st, 1924; $5,000,000 for the year ending March 31st, 1925.

7. *What does each goal include?*

Ans. The sum total for the benevolences of the church for both Assembly causes and local causes.

8. *What per cent goes to Assembly causes and what to local causes?*

Ans. As a rule the church has adopted

the 60-40 basis. That is 60% for Assembly causes and 40% for local causes, but some Synods have changed this basis to 50-50 and others to another basis. This information can be had in each Synod.

9. *What are the Assembly causes?*

Ans. Foreign Missions, Home Missions, Christian Education and Ministerial Relief, Publication and Sabbath Schools, Bible causes, Assembly Training School at Richmond.

10. *What are some of the local causes?*

Ans. Presbyterial Home Missions, Synodical Home Missions, support fund for schools and colleges, orphanages.

11. *How does each church know its apportionment of the whole?*

Ans. The Assembly through this Stewardship Committee passes down to each synod what is considered its fair proportion of the total; the synod passes these down to the several presbyteries; the presbyteries to each church.

12. *But does not each church have other money needs to be met?*

Ans. Certainly. This budget is for benevolences. To the benevolent budget each church adds its own needs for local support such as pastor's salary, etc.

13. *Are these funds mixed when gathered?*

Ans.They should not be. One of the most important features of the program is to have two treasurers; one for benevolences and one for local support. This is vital. Most churches now have two.

14. *What method is followed for raising the annual church budget?*

Ans. The Every Member Canvass in March each year in which each member of the church is asked to take a definite part of the whole and to pay it on the weekly basis.

15. *How does the Assembly's Stewardship Committee function in each local church?*

Ans. Through first of all the Synodical Manager of the Presbyterian Progressive Program; second through him to the Presbyterial Manager, and third through him to the Congregational Manager.

16. *Does the Assembly's Stewardship Committee have anything to do in the selection of these men?*

Ans. Not a thing. Each church court selects its own Manager, whether it be Synod, Presbytery, or Session, and the Assembly's Committee then with the help of these men seeks to bring the whole program of the whole church to each local congregation.

17. *Have all churches adopted the Presbyterian Progressive Program.*

Ans. No, about 60% of them have, the other 40% being in the main the smallest churches of the Assembly. About 80% of the membership of the church are working under the Program.

18. *Is there any reason why the smallest church should not adopt it?*

Ans. None whatever. The smaller the church the greater the need for some definite linking up with the great movement of the whole church.

19. *What do other denominations think of our plan?*

Ans. It is the marvel of many. Requests are often coming for information as to how our church has managed to increase its gifts to all causes from $3,855,00 in 1910 to $12,124,000 in 1921.

20. *How is the Assembly's Stewardship Committee financed?*

Ans. The Assembly assigns the Committee a certain amount each year and the beneficiaries of the benevolent causes pay this amount in proportion to the amount received from the church the previous year. For example, for the year ending March 1st, 1923, the Assembly allowed this Committee $75,000 and this is divided up among the several causes named above. Each month these Executive Committees send to the Stewardship Committee a check on their apportionment.

21. *Has this paid?*

Ans. By a total investment of about $140,000 in the past six years our total gifts have increased over $17,000,000 over a like period of six years before the Program was inaugurated. Not all the increase of seventeen million can be attributed to this investment but certainly a major part of it can. Beyond any question of doubt, this has been one of the best investments of the church in its history.

22. *Who constitutes the Stewardship Committee?*

Ans. One man from each synod nominated by the synod and elected by the Assembly as follows: Alabama, T. L. McGill; Appalachia, H. E. Hyatt; Arkansas, C. H. H. Branch; Florida, H. C. Dubose; Georgia, J. R. McCain; Kentucky, D. Clay Lilly; Louisana, U. D. Mooney; Mississippi, F. R. Graves; Missouri, R. S. Boyd; North Carolina, W. J. Martin; Oklahoma, W. B. Morrison; South Carolina, Wade H. Boggs; Tennessee, R. B. Clinton; Texas, B. I. Dickey; Virginia, H. B. Sproul; West Virginia, J. L. Mauze.

23. *How long does each serve?*

Ans. Three years and each may be eligible for re-election once only.

24. *Who is the Executive Officer of this Committee?*

Ans. The Assembly elected M. E. Melvin as General of Stewardship. He began service June first. He will have to help him T. E. Simpson both in the office and in the field.

25. *What is the Equipment Fund?*

Ans. A special fund to meet urgent needs for equipment at home and abroad. The Assembly ordered that an effort be made to secure $500,000 in cash for the current year, and that the first Sunday of December be set apart as Equipment Fund Sunday.

26. *Is this over and above the Progressive Program goal in March?*

Ans. Yes. It is common knowledge that the Every Member Canvass has never met the needs of the church adequately and perhaps never will. It is designed for the average and has worked wonders. There are those, however, able and willing to do more than is asked of them in the annual canvass in March and to such the church appeals for homes for our missionaries and dormitories for our mission schools at home.

27. *Who directs this?*

Ans. The Assembly's Stewardship Committee through its General Secretary.

28. *Will it interfere with the Every Member Canvass?*

Ans. Not at all. To see that it does not is a part of the duty of the Committee, charged with the responsibility for both.

29. *Has the Stewardship Committee other functions?*

Ans. Yes, the last Assembly directed that a Department of Publicity be established to tell the story of our work to the press. This will become a part of the work of the Committee. The effort will be made to make an interesting news item of anything of importance that happens anywhere in our church.

30. *What is the greatest need of the Stewardship Committee?*

Ans. The full co-operation of 100% of our pastors and sessions.

THE OLDER BOY AND HIS NEW DAY

This thought-provoking address delivered by Henry Louis Smith, LL. D., before the Older Boys' Conference at Lynchburg, Virginia, may now be had in attractive pamphlet form. Sent free on request to

The Presbyterian Committee of Publication, Richmond, Virginia.

The Woman's Auxiliary of the Presbyterian Church in the United States

MRS. W. C. WINSBOROUGH, SUPERINTENDENT AND EDITOR

257-259 FIELD BUILDING, ST. LOUIS, MO.

SOME WOMEN'S ORGANIZATIONS IN OUR FOREIGN FIELDS

MARY E. KIRKLAND.

THE WOMEN'S DEPARTMENT OF THE A. P. C. M. IN AFRICA.

IT was in 1917 that organization literature was sent to Luebo, for it is at the Annual Meeting of the Mission that the Women's organization was effected, being an adaptation rather than an adoption of the Constitution sent. In brief the plan was this: Each station had a *Committee on Women's Work*, sub-divided to cover the educational work, village visitation, hospital, Girls' Home, evangelistic work etc. Meetings were held each month just previous to the regular Station Meeting of which every missionary living on that Station is a member, and in which women married and single have a voice and a vote. The meeting of the Committee on Women's Work was usually opened with a short devotional consisting of a Bible passage with comments, and an inspirational current event topic from another mission field. These were varied for the sake of interest. Then oral reports were given from those responsible for the subdivisions indicated above, and any measures to be proposed at station meeting were decided upon. Written reports of these meetings were submitted to the station meeting, and incorporated in the minutes of that body. Members were so scarce on some of the stations that with a chairman and a secretary as the only officers there were more than enough offices to go around.

The overhead organization was known as *The Women's Department of the A. P. C. M.* It met at the time of the Mission Meeting each year for election of officers, yearly reports from the various stations, round-table talks about special problems, adoption of the next-year's progressive program, etc. This body met with the Educational Committee and with the Committee on Women's Work of the Mission and assisted in the compilation of their reports and recommendations to the Mission. Their own annual reports and recommendations were read at Mission Meeting by the Secretary, and so far always adopted by the Mission without opposition. So that, although women as yet have no actual vote in Mission Meetings, they do have at least a persuasive voice. Representatives to the annual meetings of the Women's Department were usually wives of the men who could best be spared to attend Mission Meeting at that particular time.

THE SOUTH OF MINAS PRESBYTERIAL UNION IN BRAZIL.

Genevieve Marchant.

Well, dear friends, the South of Minas Presbyterial Union is no longer just a dream, but is an accomplished fact, and has started out on its career under the most favorable circumstances. As far as we know, it is the first Presbyterial Union in Brazil, but the movement which led to its organization already gives promise of spreading rapidly, and we confidently expect to see soon other Presbyterials, Synodicals, and finally, a "Woman's Council."

Never have I had a beautiful dream to come true in all its details so nearly as this one did. The reality was even more beautiful than the dream.

Too much cannot be said of the splendid preliminary work done by the Auxiliary in Lavras, in which, as you would expect, your lady missionaries had a large part. The publicity committee, Mrs. Sydenstricker, Miss Tannehill and Mrs. Bueno, whom we think of as a missionary, even though she is not under a Board, made beautiful posters, which attracted much attention, as posters are not well known here. One of them was a map of the great state of Minas, showing the boundaries of the South of Minas Presbytery, and the churches and societies in it, which looked pitifully few and wide-scattered in all that great space. Over the top were the words, "The South of Minas for Christ," and at the bottom Acts 1:8. Another poster showed all the causes of the Brazilian General Assembly for which we are working.

Mrs. Gammon and Mrs. Hunnicut, with some of the Brazilian ladies, made a most efficient hospitality committee, and cared for the delegates in the most approved fashion. Mrs. Knight and Miss Davis on the entertainment committee, with their large corps of Brazilian young women helpers, got up one of the most delightful and friendly Church receptions I have ever attended. It was held on the campus of the boys' school, in the Knight home, whose doors are always so wide open to every comer, and whose hospitable, friendly spirit is so manifest, that no one can feel shy or ill at ease there. Mrs. Allyn was a delegate from Varginha, and Mrs. Baker from Caxambu. Miss Glenn, as president of the Lavras Auxiliary, exercised tactful supervision over everything, besides being on the program committee, and arranging beautiful special music as part of the meetings. In the latter, she was assisted by Mrs. Baker and Mr. Bueno, as well as by the Brazilian friends.

Nor can too much be said about the splendid cordial support given to the movement by the Presbytery, which had just finished its meeting, and of the brotherly way in which it aided and encouraged the sister organization. Surely a Presbyterial Union never met with heartier co-operation on the part of the men most concerned than this one. This beautiful spirit of harmony and co-operation between the men and women of the Church foretells a bright future for Brazil, when the Gospel shall have spread its uplifting influence from Amazonas to Rio Grande of the South, and from Matto Grosso to the Atlantic. The men had a place on the program, and well did they do their parts. Your missionary men were there, hand in hand with the representatives of the national Church. Dr. Gammon was given an opportunity to speak on his favorite theme of "Education." Mr. Baker explained the uses of parliamentary law. Mr. Maxwell showed what the Woman's Auxiliary can do to help the local Church. Mr. Sydenstricker conducted the devotional exercises at one meeting. Dr. Allyn was there, the "beloved physician" of this Presbytery, speaking on Hygiene, and the Evangelical Hospital.

Now for the part of the Auxiliary Societies. At the beginning of this year, there were nine societies in the Presbytery, but during the campaign which preceded the organization of the Union, three others were organized. Of these twelve societies, ten were represented at Lavras. Fifteen delegates formed the Union, four of them being missionaries, and the others women of the Brazilian Church. Two girls from our young people's society here went over with me, to get the inspiration and enthusiasm of the meeting, and one of the men of our congregation here also attended the first session. All of the delegates, I believe, went at their own expense. And do not think that these Brazilian women, to whom such work is so very new, were silent nonentities. Indeed, they were not. They were as wide awake and active as could be, took part in the discussions, and read papers on such subjects as "Financial Plans," "The Presbyterian Orphanage," "Ministerial Relief," "Young People's Societies," "Home Missions,"

"The Theological Seminary," etc. I was gratified beyond measure to see them rise to the occasion.

In a happy moment, one of the Brazilian pastors had invited the treasurer of the Assembly's Causes to be present, a most distinguished, genial Christian gentleman, who contributed greatly to the interest of the meetings, speaking on the necessity for evangelizing the Indians, and for supporting the Evangelical Press, and lending the most cordial approval and enthusiasm to everything that was done.

To me, the high note in the meeting was reached in the third session, when one of the students in the Charlotte Kemper Seminary, a fine Christian girl from Piumhy, where Mrs. Cowan labored faithfully for a number of years, spoke on the Theological Seminary, and presented to the Union the students for the ministry who are being prepared for the Seminary in the Lavras School. Seventeen stalwart young men arose and sang "Speed Away," with a vim that seemed fairly to raise the roof. One of them made a little speech of thanks that was not on the program, but was well received by all. If you could have been there, you would have felt impelled as never before to give your support to the Lavras Schools, and to other evangelical schools in this Presbytery, just as we, who are trying to see the work from the Brazilian point of view, feel a new zeal for the Theological Seminary.

Altogether, I returned to my quiet little corner in Campo Bello, feeling almost as if I had been at Blue Ridge or Montreat, and deeply grateful that our Brazilian Church even in the interior need no longer be deprived of the inspiration and spiritual refreshment that are the result of such conferences.

I am eager to hear about the meeting of the Congaree Presbyterial Union. I hope that it will continue to grow as it has done in the past, and that it will take under the wing of its love and prayers the South of Minas Presbyterial, its young sister.

HWAI YANG PRESBYTERIAL IN CHINA.

Hugh W. White.

You were wondering how this Hwai Yang Presbytery could organize a Presbyterial without any women's societies? I will tell you. We Chinese, as you know, usually do things backward. We put up the roof timbers before we build the walls. I'm just leaving Funing, where the Presbytery held its meeting. We had women come in response to the invitation issued last fall. Then the Presbytery elected a number of Christian women as an organizing committee. On it are fourteen Chinese women selected from all parts of the Presbytery, and eight missionary ladies, twenty-two in all—some committee that? They are now trying to organize local auxiliaries and are to meet with the Presbytery again next year, to make their report and discuss further plans.

The immediate outcome of this move was the organizing of a local auxiliary at once in the Funing Church. We have there quite a number of Christian women, but the Church was very cold and discouraged. This society enrolled nineteen members at once, elected officers and committees, and went to work vigorously. Another Church before the Presbytery met, had made a stagger at organizing an auxiliary. So we now have one and a half locals and the Presbytery's organizing committee. This latter elected Mrs. White as president, Mrs. Liu from the Taichow field vice-president, and Mrs. An, of Funing, secretary and treasurer.

So far as I know this is the first step of the kind taken in the Chinese Church, and I believe it will work for good. We have between two and three hundred Christian women within this Presbytery, but most of them are so ignorant and so helpless that they have made little progress. Our ladies have their hands so full in the central stations that it is hard for them to get out to the country. If the women can get a grip on things, they will put more heart into the work than the men.

Their great drawback is not having any money to attend meetings and support workers. Getting it through mission red tape or begging it from their husbands—neither way promises much. However, they asked the Presbytery to assign them a Bible woman, Mrs. Wu, who has been working at Funing and other paces. She is to be their traveling committee man, to go from place to place and work up the women's societies.

"CHURCH DAY" IN A MISSOURI TOWN.

BY MRS. C. F. RICHMOND.

THIS idea did not originate with the Paris Presbyterian Church, but has been adopted with remarkable success in a church with two hundred members, in a town of about two thousand people, and it is certainly working well.

After Synod met with us last October, the women of our church began to discuss with each other, with their pastor and with the pastors of the other churches the possibility of adopting Wednesday as church day for all the churches in the town. The consent of the session was given and all the pastors approved. The results are as follows: On every Wednesday the four churches of the town are opened and heated soon after the noon hour. All the various organizations of the church meet some time between noon and eight thirty P. M.. Auxiliary Circle Meetings in the afternoon—Choir practice at five o'clock—Supper and Social hour 6-7—Prayer and Praise service 7-7:30—Study Classes 7:30—8 o'clock.

The adult study class was taught by the pastor. The book studied and just completed was "The Creed of the Presbyterians" by Dr. Egbert W. Smith. If Dr. Smith could have seen the radiant faces of the members of this church as they left the church after the last lesson and could have heard the remarks—"I know now why I am a Presbyterian," "I wonder how anybody can be anything but a Presbyterian," he would have another reason to be glad that he had written such a book.

The Senior Endeavors studied the Home Mission Book—"Playing Square with Tomorrow"—and the Juniors studied "The Child's Scripture Question Book."

The adults are now studying 'Triumphs of the Gospel in the Belgian Congo" by Rev. R. D. Bedinger.

The Endeavorers have eagerly taken up "The Creed of the Presbyterians."

The supper is furnished each evening by each family bringing a special dish of something and also sandwiches or bread according to the size of the family. The circles take turns in furnishing the coffee, cream and sugar and in serving the meal cafeteria style.

Our mid-week attendance has grown at least four hundred per cent. We are getting to know each other better. We are reaching families that hardly ever came at all. We are training the boys and girls from the High School. Many of them live in the country and we hope will be great assets in their communities when they leave us.

When we first started some thought the women had reached the limit of sanity. Others tossed their heads and said: "We prefer our meals at home. We do not have to be fed to be religious." There is an unfailing cure for all such. When they came once they came again and brought others. Another fine feature in this plan is that any one can come to as many of the services as they desire and as often as they will for there is no obligation or pressure other than a hearty invitation and a cordial welcome. We expect to discontinue the supper social hour and study classes during June, July and August. We hope to take up the same plan in September when our boys and girls come back to school and our people are at home and settled again.

AMMUNITION

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Secretaries of Literature, find these Treasures. Write to these addresses, ask for list of publications.

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And do you know of all the live new things from our own Foreign Mission Committee, Box 330, Nashville, Tenn. Drop a card to each of these, and something will happen.

Entertainments.

Columbia's Daughters. 5c Characters, Columbia and her daughters, representatives of other races as many as you like. From burning candles carried by Columbia's daughters the others are lighted. Time half an hour. Easy to put on: no scenery.

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For Juniors. *Mother Goose Village Missionary Meeting.* By Mrs. G. A. [illegible]. 10 cents. Unique, and original: clever and interesting. The Juniors would love to give this, and there is a lesson of divided responsibility which will enlighten the grown-ups. Characters, twelve of the more familiar people of Mother Goose's large family, and more can be easily added. Time 20 minutes.

Hand Map of the United States. Giving State boundaries. 9x13 in. 5c. Locations to be put on as the need arises. This is a timely find for the Secretary of S. P. C. Missions in the local Auxiliary. Be sure to get this.

Songs of Faith and Comfort
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Any one who knows any of Annie Johnson Flint's poems will want them all. In her nature songs she looks through Nature to Natures Creator. In her songs she gives comfort in every condition of life, and all her poems always brighten the path of all who read.—*Womans Press.*

General.

A Plea for the Twelve. 2c. Cronk.

As Thy Servant Was Busy Here and There. 2c. Cronk.
These two may touch the heart of the woman who makes many excuses for not attending the Auxiliary.

Coming, Coming, Yes They Are. 2c. A song to teach to the children.

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Which Is Martha? 2c. This will help the Mary's and the Marthas better to understand each the other, and to know that the Master needs both.

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Are you perplexed for work for your Juniors, or Primaries? Here is the answer to your problem. Work for eye, hand, heart, and head.

Why No More Time for The Master's Work. 2 cents. Mrs. M. L. Wilder. This leaflet on tithing of self and time has had a wide circulation and is now in its ninth editon.

Butterflies. Just plain tissue butterflies, with which to have a butterfly shower, and so scatter facts to be remembered. For samples send 5 cents in stamps to Miss Campbell. You can easily make scores of them.

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RELIGIOUS EDUCATION IN THE RURAL CHURCH.

GILBERT GLASS, D. D., *General Superintendent.*

OPENING OF A NEW ERA.

THE Church has entered definitely upon a new era in Religious Education. Evidence for this fact abounds. Church leaders everywhere have awakened to a vivid sense of the vital importance of thorough-going and effective teaching and training programs, evangelizing and developing their own constituency and training the growing generation for the Church's great task of world-wide witness-bearing.

WHAT OF THE COUNTRY CHURCH?

The Church in the open country has a place of peculiar importance in the developing of this program. This is true for several reasons.

1. The Church as a whole cannot go forward with any great movement without the vigorous co-operation of its rural churches. Real strength can be developed among any body of people only when there is practical unanimity of purpose and program. There are other reasons why the Church as a whole can not go far beyond the genuine support of the great body of its membership which lives outside the larger centers of population.

2. A large proportion of the real leadership of the Church has always come from the rural sections. Churches in smaller towns and villages and in the open country have always furnished more than their share of outstanding leaders and successful ministers and missionaries. It is also true that the leading members, elders and deacons of our large city churches are recruited to a great extent from smaller outlying communities. This means, of course, that if the larger city churches are to make real progress in the important matter of Religious Education, a real contribution to such progress must be made by the churches which furnish this leadership. Therefore the rural church is an important factor in Religious Educational progress, not only for itself but for the Church as a whole.

3. Conditions which have formerly hindered rapid development and progressive methods in rural churches have undergone rapid change during the past few years. The automobile and the hard surface road have brought the membership of the rural church within convenient and comfortable approach throughout the year. This tremendous change in conditions is rapidly being accomplished in almost every community throughout the South. The rural church can carry on a varied and attractive program of worship, instruction and recreational and service activities, as conveniently and successfully as this can be done in one of the larger city churches. In fact there are some districts in which the advantage lies definitely with the rural church.

WHAT ABOUT THE PROGRAM?

What can the rural church do to develop a genuine educational program? There is space for only a brief and incomplete outline of suggestions.

1. Bring your Sunday School and Young People's Society up to standard so far as organization and methods are concerned. Get a Standard of Efficiency for your Sunday School and Christian Endeavor Society and begin to work toward well rounded and effective service. These Standards of your

own Church have been prepared as guides and incentives in building up the local organization. They can play an important part in inspiring your school and society to better work and in securing the co-operation of leaders.

2. The rural church should take definite and vigorous steps toward the training of its leadership for Religious Education. The kind of Sunday School and Young People's Work which is called for today and which will be increasingly demanded if the Church is to maintain its spiritual ascendency in modern life, requires trained leadership. The Sunday School officers and teachers of the future must have real knowledge of educational principles and methods, and skill in applying them to meet problems of organization and teaching. The rural church needs educational efficiency as keenly as the city church, and is free from some of the distractions and difficulties which the city church faces. A number of ways in which the rural church may train its young people in efficiency are as follows:

Teacher training courses and reading courses for Sunday School workers and promising young people.

Sending delegates to Young People's Conferences and Sunday School Conferences and institutes.

Setting up of training schools for credit work under expert teachers. Call on your Synodical Superintendent, or the Department of Sunday School Work in Richmond, for help in this.

3. Utilize the best leadership you have. Perhaps there are well equipped teachers in the nearby country school who know educational methods and whose assistance could be quickly enlisted in developing the educational program of your church. Use the knowledge and experience of secular educators and those whose minds are open to improved methods in developing your plans for the future. When young people and older leaders have attended Conferences or Training School, use the skill and inspiration which they have gained in taking immediate steps toward better organization and methods.

CAN IT BE DONE?

There is an old and somewhat respectable idea that the country Sunday School is privileged to be complacent about defects of organization and equipment because of natural difficulties which it has to face. As noted above these conditions have been practically transformed by a development of good roads and motor transportation, bringing the membership of the rural church within easy reach of its doors throughout the year.

Of course, there are always real difficulties in the way of progress of any kind, and these difficulties must be faced patiently and with resolute obedience to the great teaching commission of our Lord and Saviour.

Mr. W. C. Pearce, who is now Secretary of the World's Sunday School Association, and was for years Superintendent of the Adult Division of the International Sunday School Association, used to tell a story of his boyhood on the farm.

His father had set him to work with a pickaxe to grub a lot of stumps so as to prepare the field for cultivation. There were a good many small stumps and one very large stump in the field. Mr. Pearce relates how he avoided the larger stump and had worked his way entirely across the field grubbing up the smaller stumps by the roots. His father came to observe his progress about the middle of the day, and noticing how he had avoided the larger stump, spoke to him as follows:

"Son, that big stump takes the same kind of work that you have been doing on the smaller ones. It just takes more of it, that's the only difference!"

Whatever difficulties may confront the rural church in working out a satisfactory and successful teaching and training program for its own children and young people, and for the teaching of its community, the lesson of the wise old farmer whose

son has become a great leader in the Sunday School world, should be carefully considered and taken to heart.

If we are to be loyal to the great Head of the Church, this tremendous job of Religious Education must be effectively done. If necessary, let us put into the job hard work and more of it.

HOW THREE COUNTRY CHURCHES STUDIED THE FIRST UNIT OF "TRAINED WORKERS"

CITY churches and country churches have ceased to debate the need for trained workers, but many churches readily agreeing to and even deploring their need have added this concluding statement,—"But we can't have a training class in our church. The situation is a little different from other churches." Having a training class or doing other hard things is oftener a matter of "backbone" rather than of "wish bone" on the part of pastor or superintendent. This has been proven over and over again and was recently demonstrated by three wide awake country churches of Lexington Presbytery in Virginia

The pastors and superintendents of Mt. Carmel, New Providence and Bethel Churches decided that they would give their workers the same opportunity for development which is given in a city training school. With the promise of a worth while class the Committee at Richmond sent a teacher to spend five days with these churches, putting on "The Pupil" the first unit in the Standard Training Course, giving two lessons each night. Mt. Carmel and Bethel were about thirteen miles apart with New Providence in between, so in order that the inconvenience of travel might be equally distributed the class was held in Mt. Carmel church the first two nights, in New Providence the third night and in Bethel the fourth and fifth nights. Thus "the class" and teacher remained the same, but the teaching place was moved. On account of long distances it was not possible to begin class work until eight o'clock. Two forty-five minute class periods were required each night with an intermission of five minutes for relaxation.

There was an average attendance each night of more than eighty. Sixty-two students attended five classes out of the ten, forty-eight attended six or more classes and twenty-six received credit for this unit from the Richmond office. (It is only fair to say that there were several members of the class who did all required work for the sake of the work who had previously studied this unit with their pastor, had passed their examination and received credit. Had they been included the number of pupils completing the course would have been much larger.)

The secret of the success of this class was the enthusiasm of the pastors and superintendents back of the undertaking,—a success which may be duplicated by both country churches and city churches that are willing to pay the price in time and enthusiasm and perseverance.

THE COUNTRY SUNDAY SCHOOL CAN DO IT TOO

MRS. P. J. FLYPPEN.

"Yes, all that is very nice, but we can't do those things, because ours is just a *small country Sunday School*." Now, how many times have you heard that after some speaker had presented a new plan of work or forward step in Sunday School life? Be honest, now. Haven't you yourself been guilty of that timeworn expression, or shall I say excuse? But why not try out some of these suggestive plans and programs that come to us from those who

The officers of the school

Some of the Young People who "put over" Foreign Mission Day

make this a study? Did it ever occur to you that by trying these good things sometimes you might grow out of the realm of a small, country school and become a big, live, rural school? Then and then only, will you find that it *can really be done.*

Of course changes may be necessary to suit local conditions. This is also true of the city Sunday School. Few of the best organized schools put through a program sent out from our Executive Committees without some changes. Such programs are merely suggestive, and can always be adapted to the talent and material available. As a concrete example, we will tell you how our school put through Foreign Mission Day on May 28th. Few of you who read this are members of a school which is any more of the "small country Sunday School" type than ours. We have been organized less than six months, have a membership of only thirty-two, including Home Department—have very inadequate equipment, membership is composed of busy farm folks, and we all travel over the typical red mud roads of Piedmont, Va., so I am quite sure none of you "have a thing on us," as the small boy says.

Well, when not long ago the Foreign Mission Programs and literature came from Nashville, our Superintendent asked if we should put it on. Everybody said we could do it, and so we did. Plans were started weeks ahead, and everybody was given something to do. You know that is the sure way to have everybody there. Recitations and exercises were practiced, hymns learned, committees worked faithfully, and posters and announcements kept the day well advertised. Everybody became so enthused that a successful program was soon assured and the day anticipated with great pleasure. One girl from the Intermediate Department even went so far as to decline an invitation for a week-end trip to the Virginia Historical Pageant in Richmond, saying she must be in place Sunday. With such interest do you wonder that May 28th

found us with a record attendance and many visitors? A committee of girls had decorated the room with flowers, posters, etc., and a stranger on entering the room could at once see that the topic was Japan, as there were flags, pictures, a big crepe paper "sunrise" on the wall and many other things to indicate this. The splendid program sent out from Nashville, with a few changes was presided over by a young man. A special chain prayer for Japan was made by the entire Intermediate Department. Another striking feature was a boy of four presenting to an adult the Japanese, Christian and American flags, when the fact was impressed that Japan needs Christianity, and it is America's responsibility to take it to her.

There was much of educational value in the program, and when the mite boxes were collected, a generous gift for Japan was the result.

Our school now knows more about Japan and her needs, and we feel a vital interest in her mission life. This program was a success, and all are enthusiastic. They are thinking now of the good time they will have in October when they put on a Rally Day Program. Now, you can do the same thing, for we are nothing but a "small country Sunday School."

SUPERINTENDENT'S ONE MINUTE TALKS

Home Missions—Read the article on page 575, "'Suffer the Little Children'—To Work?" and tell to your school some of the startling facts brought out. Is your State or city doing anything to remedy these conditions?

Foreign Missions—Your school would find "Some Prescriptions of the Native Medicine Man" (page 592) interesting. For a background for yourself, read about medical work on the foreign field, pages 593-600.

Christian Education—It is well known that practically all standard institutions are overcrowded, that they lack faculties large enough and equipment complete enough to minister to an increased student body. On the basis of the increase of college attendance during six years it has been figured that by 1950 there will be from 1,000,000 to 1,200,000 students taking college courses as compared with approximately 300,000 at the present time. The church, therefore, must face a serious question. Should these hundreds of thousands of new students have nowhere to go except to state universities? If they are to be cared for in institutions under Christian direction, then the Church must provide millions of dollars for new colleges or for the enlargement of those now in existence.

We are told that the increase in six years since 1914 is equal to 100 colleges the size of Vassar. If that increase continues, as it is likely to do, by 1950, the country will need at least 1,000 more colleges of 600 students each. What will the church do to provide their needs? (Page 625).

Publication and Sabbath School Extension—If your school is a rural school, especially will you be interested in "How Three Country Churches Studied the First Unit of 'Trained Workers'" (page 636). Try this plan—it works.

Put into the hands of your boys the pamphlet, "The Older Boy and His New Day," an address delivered by Henry Louis Smith, before the Older Boys' Conference at Lynchburg, Va.

"The Message" (see pages 567 and 587), is a beautiful and impressive pageant on Sabbath Observance. This could be easily put on by your school.

Either of the above sent free on request to

PRESBYTERIAN COMMITTEE OF PUBLICATION, RICHMOND, VA.

Foreign Missionaries of the Presbyterian Church

AFRICA-CONGO MISSION
AFRICA [64]

Bulape, 1915.
Rev. and Mrs. H. M. Washburn.
Rev. and Mrs. C. T. Wharton.

Lueho, 1891.
Rev. and *Mrs. Motte Martin.
*Miss Maria Fearing (c).
Rev. and Mrs. T. C. Vinson.
Rev. and Mrs. S. H. Wilds.
Dr. and Mrs. T. Th. Stixrud.
Rev. and Mrs. A. C. McKinnon.
Mr. and Mrs. C. R. Stegall.
*Miss Mary E. Kirkland.
Rev. and Mrs. R. F. Cleveland.
Rev. and Mrs. A. L. Edmiston (c).
Rev. and Mrs. J. W. Allen.
†Mr. and Mrs. Savels.
Rev. and Mrs. J. K. Hobson.
Miss J. Belle Setser, R. N.
Mr. Allen M. Craig.
Miss Ida M. Black.
Mr. Frank J. Gilliam.
Mr. and Mrs. B. M. Schlotter.
Dr. and Mrs. Robt. R. King.
Mr. W. L. Hillhouse.
Miss Georgia L. MacKay.
Miss Mary S. Porter, R. N.

Mutoto, 1912.
Rev. A. A. Rochester (c).
Rev. and Mrs. Plumer Smith.
Rev. and Mrs. C. L. Crane.
Rev. and Mrs. A. Hoyt Miller.
Miss Nina L. Farmer. R. N.
Mr. A. M. Shive.

Lusambo, 1913.
Rev. and Mrs. R. D. Bedinger.
Rev. and Mrs. J. H. Longenecker.
Miss Emma E. Larson, R. N.
Mr. and Mrs. T. J. Daumery.
Mr. and Mrs. Wm. J. Anderson, Jr.

Bibanga, 1917
Rev. and Mrs. Geo. T. McKee.
*Dr. and Mrs. E. R. Kellersberger
Miss Ruby Rogers, R. N.
Rev. and Mrs. W. F. McElroy.
Rev. and Mrs. V. A. Anderson.

E. BRAZIL MISSION [22]

Lavras, 1893
Rev. and Mrs. S. R. Gammon.
Miss Charlotte Kemper.
*Mr. and Mrs. C. C. Knight.
Mr. and Mrs. B. H. Hunnicutt.
Rev. and Mrs. J. M. Sydenstricker.
Rev. and Mrs. A. L. Davis.
Miss Hattie G. Tannehill.
Miss Mabel Davis.
Rev. A. S. Maxwell.

Caxambu, 1920.
Rev. and Mrs. F. F. Baker.

Varginha, 1920.
Rev. H. S. Allyn, M. D.
Mrs. H. S. Allyn.
Miss Genevieve Marchant.

Piumhy, 1915.
Mrs. Kate B. Cowan.

Campo Bello, 1912.
Miss Ruth See.
Mrs. D. G. Armstrong.

W. BRAZIL MISSION. [10]

Ytu, 1909.
Rev. and Mrs. Gaston Boyle.

Campinas, 1869.
Rev. and Mrs. Jas. P. Smith.
Rev. and Mrs. R. D. Daffin.

Descalvado, 1908.
Rev. and Mrs. Alva Hardie.

Sao Sebastiao do Paraiso, 1917.
Rev. and Mrs. Edw. E. Lane.

N. BRAZIL MISSION. [14]

Garanhuns, 1895.
Rev. and Mrs. W. M. Thompson.
Miss Eliza M. Reed.
Rev. and Mrs. Geo. W. Taylor, Jr.
†Mr. Langdon Henderlite.
Miss Edironia R. Martin.

Pernambuco, 1873.
Miss Margaret Douglas.
Miss Leora James (Natal).
Miss R. Caroline Kilgore.
Rev. and Mrs. G. E. Henderlite (Recife).
†Miss Rachael Henderlite.

Parahyba, 1917.
Rev. and Mrs. W. C. Porter.

Canhotinho, 1895.
*Mrs. W. G. Butler.

MID-CHINA MISSION [84]

Hangchow, 1867.
Mrs. J. L. Stuart, Sr. (Peking).
Miss E. B. French.
Miss Emma Boardman.
Rev. and Mrs. Warren H. Stuart.
Miss Annie R. V. Wilson.
Rev. and Mrs. R. J. McMullen.
Mr. and Mrs. J. M. Wilson.
Miss Rebecca E. Wilson.
Rev. G. W. Painter, Pulaski, Va.
*Rev. and Mrs. J. M. Blain.
*Miss Nettie McMullen.
Miss Sophie P. Graham.
Miss Frances Stribling.
Mr. and Mrs. Edward Evans.
†Mr. W. E. Smith.
†Mr. Jas. L. Howe.

Shanghai.
Rev. and Mrs. S. I. Woodbridge.
*Rev. and Mrs. C. N. Caldwell.
Miss Mildred Watkins.

Kashing, 1895.
*Rev. and Mrs. W. H. Hudson.
Dr. and Mrs. W. H. Venable (Kuling).
Miss Elizabeth Talbot.
Rev. and Mrs. Lowry Davis.
Miss Irene Hawkins.
Dr and Mrs. F. R. Crawford.
Rev. and Mrs. J. Y. McGinnis.
Miss R. Elinore Lynch.
Rev. and Mrs. R. Clyde Douglas.
†Miss Anna Campbell.
Dr. and Mrs. E. W. Buckingham.
Miss Ruby Saterfield.
Miss Marget Dixon, R. N.

Kiangyin, 1895.
Rev. and Mrs. L. I. Moffett.
*Rev. and Mrs. Lacy L. Little.
*Dr. and Mrs. Geo. C. Worth.
Miss Rida Jourolman.
Mrs. Anna McG. Sykes.
Miss Carrie L. Moffett.
Miss Jane Varenia Lee, M. D.
Miss Sade A. Nesbit.
†Miss Caroline V. Lee.
Miss Elizabeth Corriher, R. N.
Mr. and Mrs. Andrew Allison.
Miss Katheryne L. Thompson.

Nanking, 1920.
Rev. and Mrs. J. L. Stuart (Peking).
*Dr. and Mrs. A. C. Hutcheson.
*Dr. and Mrs. R. T. Shields (Tsinanfu)
Rev. and Mrs. P. F. Price.
Rev. and Mrs. D. W. Richardson.
*Miss Florence Nickles.
†Miss Lina E. Bradley.
Miss Marguerite Mizell.
Miss Natalie C. Moffet.
Rev. and Mrs. Locke White.
†Mrs. Margaret McB. Baxter.
Rev. and Mrs. Lewis H. Lancaster.
Miss Orene McIlwaine.
Miss Charlotte A. Dunlon, R. N.

Soochow, 1872.
Miss Addie M. Sloan.
Miss Gertude Sloan.
*Mrs. M. P. McCormick.
Rev. and Mrs. P. C. DuBose.
*Mrs. R. A. Haden.
*Miss Irene McCain.
Dr. and Mrs. M. P. Young.
Rev. and Mrs. Henry L. Reaves.
Rev. and Mrs. H. Maxcy Smith.
Miss Mabel C. Currie.
†Miss Alma L. Hill.
Miss Bess McCollum.

N. KIANGSU MISSION. [84]

Chinkiang, 1883.
Rev. A. Sydenstricker.
Rev. and Mrs. J. W. Paxton.
Rev. and Mrs. J. C. Crenshaw.
Mr. and Mrs. S. C. Farrior.
Rev. and Mrs. M. A. Hopkins.
Miss Grace Sydenstricker.

Taichow, 1908.
Rev. and Mrs. T. L. Harnsberger.
Dr. and Mrs. Robt. B. Price.
Rev. Chas. Ghiselin, Jr.
*Rev. and Mrs. C. F. Hancock.
Miss Grace Farr.
Miss Hazel Matthes.

Hsuchoufu, 1896.
Mrs. Mark B. Grier, M. D.
Dr. and Mrs. A. A. McFadyen.
*Rev. Geo. P. Stevens (Tenghsien).
Rev. and Mrs. F. A. Brown.
Rev. and Mrs. O. V. Armstrong.
Miss Isabel Grier.
Miss Lois Young.
Miss Mary Lee Sloan.

Hwaianfu, 1904.
Rev. H. M. Woods.
Miss Josephine Woods.
Rev. and Mrs. O. F. Yates.
Miss Lillian C. Wells.
Miss Lilly Woods.
Rev. and Mrs. Jas. N. Montgomery

Yencheng, 1911.
Rev. and Mrs. H. W. White.
Dr. and Mrs. J. W. Hewett.
Rev. C. H. Smith.
Rev. and Mrs. H. T. Bridgman.
Miss Minna R. Amis.

Sutsien.
Dr. and Mrs. J. W. Bradley.
Rev. and Mrs. W. F. Junkin.
Mr. H. W. McCutchan.
Miss Mada I. McCutchan.
†Miss M. M. Johnston.
†Miss B. McRobert.
Rev. and Mrs. B. C. Patterson (Tenghsien).

Tsing-Kiang-pu, 1887.
Rev. and Mrs. J. R. Graham.
Dr. and Mrs. James B. Woods.
*Rev. and Mrs. A. A. Talbot.
Miss Jessie D. Hall.
Miss Sallie M. Lacy.
Dr. and Mrs. L. Nelson Bell.
Rev. and Mrs. H. Kerr Taylor.
Rev. and Mrs. J. E. Wayland.
Miss Mary McCown.
Mr. and Mrs. James R. Graham, Jr.

Haichow, 1908.
Rev. and Mrs. J. W. Vinson.
L. S. Morgan, M. D.
Mrs. L. S. Morgan, M. D.
Rev. and Mrs. Thos. B. Grafton.
Mrs. A. D. Rice.
Rev. and Mrs. W. C. McLauchlin.
Miss Mary Bissett, R. N.
Rev. and Mrs. Edw. S. Currie.

CUBA MISSION. [7]

Cardenas, 1899.
Miss M. E. Craig.
Rev. and Mrs. R. L. Wharton.
Miss Margaret M. Davis.
†Rev. S. B. M. Ghiselin.
Mr. Geo. F. Turner.
†Miss Hattie M. Finlay.

Gaiharien, 1902.
Miss Mary I. Alexander.
†Miss Janie Evans Patterson.
†Rev. H. B. Someillan.

Camajuani, 1910.
Miss Edith McC. Houston.
†Rev. and Mrs. Ezequiel D. Torres.

JAPAN MISSION. [53]

Kohe, 1890.
Rev. and Mrs. S. P. Fulton.
Rev. and Mrs. H. W. Myers.
Rev. and Mrs. W. McS. Buchanan.

Kochi, 1885.
Miss Annie H. Dowd.
Rev. and Mrs. J. H. Brady.
Rev and Mrs. W. B. McIlwaine.
†Mrs. Charles Ellis.

Nagoya, 1887.
Miss Lelia G. Kirtland.
Rev. and Mrs. L. C. McC. Smythe.
Miss Bessie M. Blakeney.

Rev. and Mrs. W. A. McIlwaine.
Miss Florence Patton.

Gifu, 1917.

Rev. W. C. Buchanan.
Miss Elizabeth O. Buchanan.
Miss Susan McD. Currell. (Tokyo Language School.)
Rev. and Mrs. P. S. Van Dyke. (Tokyo Language School.)

Susaki, 1898.

Miss F. Eugenia McAlpine.
Rev. and Mrs. R. E. McAlpine.

Takamatsu, 1898.

Rev. and Mrs. S. M. Erickson.
Miss M. J. Atkinson.
Rev. and Mrs. H. H. Munroe.
Rev. and Mrs. J. W. Moore.

Marugame, 1920.

*Rev. and Mrs. J. Woodrow Hassell.
Rev. and Mrs. I. S. McElroy, Jr. (Tokyo).

Tokushima, 1889.

Rev. and Mrs. A. P. Hassell.
Miss Estelle Lumpkin.
Rev. and Mrs. C. A. Logan.
Rev. and Mrs. H. C. Ostrom.

Toyohashi, 1890.

Rev. and Mrs. C. K. Cummings.
Miss Annie V. Patton.

Okazaki, 1890.

Rev. and Mrs. C. Darby Fulton.
Rev. and Mrs. J. E. Cousar, Jr.

Unassigned.

Miss Emma E. Gardner.

Tokyo Language School.

CHOSEN MISSION. [92]

Chunju, 1896.

Rev. and Mrs. L. B. Tate.
Miss Mattie S. Tate.
Rev. and Mrs. L. O. McCutchen.
Rev. and Mrs. W. M. Clark.
Rev. and *Mrs. W. D. Reynolds.
Miss Susanna A. Colton.
Rev. S. D. Winn.
Miss Emily Winn.
Miss E. E. Kestler, R. N.
*Miss Lillian Austin.
*Rev. and Mrs. F. M. Eversole.
*Miss Sadie Buckland.
Miss Janet Crane.
Rev. E. T. Boyer.
Rev. D. A. Swicord.
Miss Mary N. Pope.

Kunsan, 1896.

Rev. and Mrs. Wm. F. Bull.
Dr. and Mrs. J. B. Patterson
Rev. and Mrs. John McEachern.
Mr. and Mrs. Wm. A. Linton.
Miss Lavalette Dupuy.
Rev. and Mrs. W. B. Harrison.
Miss Lillie O. Lathrop, R. N
Miss Willie B. Greene.
Miss Annie I. Gray, R. N.

Kwangju, 1904.

Rev. and Mrs. Eugene Bell.
Rev. S. K. Dodson.
Miss Mary Dodson.
*Mrs. C. C. Owen.
*Miss Ella Graham.
*Dr. and Mrs. R. M. Wilson.
Miss Anna McQueen.
Rev. and Mrs. J. V. N. Talmage.
Rev. and Mrs. Robert Knox.
Mr. and Mrs. M. L. Swinehart.
Miss Elise J. Shepping (Itinerating), R. N.
Rev. and Mrs. L. T. Newland.
Miss Georgia Hewson. R. N.
Rev. and Mrs. J. Kelly Unger.
Miss Miriam de Haas.
Rev. and Mrs. J. I. Paisley.
Miss Margaret G. Martin.
Miss Hattie Knox.

Mokpo, 1899.

*Rev. and Mrs. H. D. McCallie.
Miss Julia Martin.
Rev. and Mrs. J. S. Nisbet.
Miss Ada McMurphy.
*Dr. and Mrs. R. S. Leadingham (Seoul).
Mr. and Mrs. Wm. P. Parker (Pyeng. Yang).
*Rev. D. Jas. Cumming.
*Miss Esther B. Matthews, R. N.
Rev. and Mrs. Joseph Hopper.
Rev. and Mrs. Thos. D. Murphy.
Miss Florence P. Hughes.
Miss Mary R. Bain, R. N.

Soonchun, 1913.

Rev. and Mrs. J. F. Preston.
*Rev. and Mrs. R. T. Coit.
Miss Meta L. Biggar.
Miss Anna L. Greer, R. N.
Rev. and Mrs. J. C. Crane.
*Dr. and *Mrs. J. McL. Rogers.
Miss Louise Miller.
†Miss Martha V. Davis.
*Mr. and Mrs. J. Bolling Reynolds.
Dr. and Mrs. H. L. Timmons.

MEXICO MISSION. [24]

Zitacuaro, 1919.

Rev. and Mrs. H. L. Ross.
Rev. Edw. C. Murray, Jr.

Morelia, 1919.

Rev. and Mrs. Jas. O. Shelby.
Dr. and Mrs. L. J. Coppedge.
Miss Pattye F. Southerland, R. N.

Toluca, 1919.

Mr. and Mrs. Jas. H. Wray.

San Angel, D. F., Mexico.

Miss Alice J. McClelland.
Miss Lettie Beaty.
Rev. and Mrs. W. A. Ross, Arenal 40.

Laredo, Texas.

*Miss E. V. Lee.

Austin, Texas.

Miss Anne E. Dysart.

Coyoacan.

*Prof. and Mrs. R. C. Morrow.
Rev. and Mrs. N. P. Farrior,

Cuernavaca, 1920.

Rev. and Mrs. Z. E. Lewis.
Rev. and Mrs. O. C. Williamson.

Missions, 10.
Occupied Stations, 53.
Missionaries, 461.
Associate Workers, 18.

*On furlough, or in United States.
Dates opposite names of stations indicate year stations were opened.
†Associate Workers.
For post-office address, etc., see page below.

STATIONS, POST OFFICE ADDRESSES

AFRICA—For Bibanga, Luebo, Mutoto, and Bulape.—"Bibanga, Kabinda, Lomami District, Congo Belge., Africa, via Cape Town, care A. P. C. Mission." For Lusambo—"Lusambo, Sankuru District, Congo Belge., Africa, via Antwerp, care A. P. C. Mission, per Kinshasa."

E. BRAZIL—For Lavras—"Lavras, Estado de Minas Geraes, Brazil." Campo Bello, Estado de Minas Geraes, Brazil. For Piumhy—"Piumhy, Estado de Minas Geraes, Brazil. For Varginha, Sul da Minas, Brazil. For Caxambu—"Caxambus, E. de Minas Geraes, Brazil."

W. BRAZIL—For Campinas—"Campinas, Estado de Sao Paulo, Brazil," For Descalvado—"Descalvado Estado de Sao Paulo, Brazil." For Braganca—"Braganca, Estado de Sao Paulo, Brazil." For Sao Paulo "Estado de Sao Paulo, Brazil." For Itu—"Itu, Estado de Sao Paulo, Brazil." For Sao Sebastiao de Paraiso—"Sao Sebastaio de Paraiso Estado de Minas Geraes, Brazil."

N. BRAZIL—For Canhotinho—"Canhotinho, E. de Pernambuco, Brazil." For Garanhuns—"Garanhuns, E de Pernambuco, Brazil." For Natal—"Rio Grande de Norte, Brazil." For Pernambuco—"Recife, E. de Pernambuco, Brazil." For Parahyba—"Parhyba do Norte, E. da Parahyba."

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NORTH KIANGSU MISSION—For Chinkiang—"Care S. P. M., Chinkiang, Ku., China." For Taichow—"Care S. P. M., Taichow, Ku., China, via Chinkiang." For Hsuchoufu—"Care S. P. M., Hsuchoufu, Ku., China." For Hwaianfu—"Care S. P. M., Hwaianfu, Ku., China." For Sutsien—"Care S. P. M., Sutsien, Ku., China." For Tsing-Kiang-Pu—"Care S. P. M., Tsing-Kiang-Pu, Ku., China." For Haichow—"Care S. P. M., Haichow, Ku., China." For Yencheng—"Care S. P. M., Yencheng, Ku., China." For Tenghsien—Tenghsien, Sung., China.

If uncertain, address care Missions Treasurers, 20 Museum Road, Shanghai. Parcels other than samples and books, may all be sent in care of this address.

CUBA—For Cardenas—"Cardenas, Cuba." For Caibarien—"Caibarien, Cuba." For Camajuani—"Camajuania, Cuba." For Placetas—"Placetas, Cuba." For Sagua—"la Grande, Cuba."

JAPAN—For Kobe—"Kobe, Japan." For Kochi—"Kochi, Tosa Province, Japan."—For Nagoya—"Nagoya, Owari Province, Japan." For Susaki—"Susaki, Kochi Ken, Japan." For Takamatsu—"Takamatsu, Sanuki Province, Japan." For Tokushima—"Tokushima, Awa Province, Japan." For Toyohashi—"Toyohashi, Mikawa Province, Japan." Okazaki—"Okazaki Mikawa Province, Japan." For Gifu—"Gifu, Gifu Province, Japan." For Marugame—"Marugame, Sanuki Province, Japan."

CHOSEN—For Chunju—"Chunju, Chosen Asia." For Kunsan—"Kunsan, Chosen Asia." For Kwangju—"Kwangju, Chosen, Asia." For Mokpo—"Mopko, Chosen, Asia."—For Seoul—"Seoul, Chosen Asia." For Soonchun—"Soonchun, Chosen, Asia."

MEXICO MISSION—For Zitacuaro—"Zitacuaro, Michoacan, Mexico." For Morelia—"Morelia, Michoacan, Mexico." For Toluca—"Toluca, Mexico." For Coyoacan—"Coyoacan, D. F. Mexico." For San Angel—"San Angel, D. F., Mexico."